

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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JESUS THE GOOD SHEPHERD.

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JESUS THE GOOD SHEPHERD.

INTRODUCTION.

MAKING JESUS CHRIST KNOWN.

“ I am the Good Shepherd. Other sheep I have that are not of this fold ” (John x. 11, 16).

NEARLY two thousand years have elapsed since these remarkable words were pronounced. He who spoke them was and is now named Jesus. This is a name most sweet, most dear and sacred to millions of people. Pious mothers teach their infants to lisp it; children love this name and everything which reminds them of one who appeared on earth as one of themselves. The name Jesus is dear to the poor, for He loved the poor, and lived with them; the name Jesus is held in grateful veneration by laboring men—the fishermen, the carpenters, the tillers of the soil—for He was as one of them, and He chose His apostles from among them; the name Jesus is the comfort of the sick, whom He was wont to visit; but this name is pre-eminently gratefully venerated by all

who are acquainted with the object of His life and labors.

All that has been done by Him whose name is Jesus, all that He taught, is rehearsed every day in thousands of pulpits, related in books innumerable, inscribed on monuments of all kinds.

Many there are, nevertheless, who are ignorant of the nature of Jesus Christ, and especially of the doctrinê which He taught and the precepts which He gave to the world.

This ignorance, this state of doubt which makes them miserable, is not always due to their fault, for they are ready to embrace the truth wher ever they find it. They put me in mind of holy Tobias, who had lost the use of his sight. To him Raphael had said in saluting him : " Joy be to thee always. And Tobias said, What manner of joy shall be to me who sit in darkness and see not the light of heaven ?" (Tobias v. 11, 12.) God grant that I may be to these as another guiding angel, till I have led them to the feet of Him who is in reality their shepherd, although they see Him not. He who said "*I am the true Shepherd*" is our shepherd also, although He lived on earth so many thousand years before our day.

CHAPTER I.

HOW COULD JESUS CHRIST CALL HIMSELF THE TRUE SHEPHERD ?

He was sent to the Men of His Day.—He taught a Heavenly Doctrine.—He sought out the Lost Sheep.—He suffered and died for Men.

LET us here recall to our minds what we have frequently admired not only in books, but also in paintings and statuary. We represent to ourselves a man meek, modest in appearance, in the midst of a family of twelve disciples, who constantly follow Him. Toward these He certainly acted the part of a good shepherd, for He had called them by name to follow Him. He knew every one of them. He provided for their wants from a common purse ; He watched over them while they slept, protected them in the storm, taught them privately the secrets of the kingdom of heaven ; would not permit them to suffer harm while He gave Himself up into the hands of His enemies. But He was also a good shepherd to all others. He had compassion on His followers when they were hungry, and provided them with

12 *Jesus Called Himself the True Shepherd.*

food, which He multiplied miraculously. He ate with sinners and publicans that He might reclaim them. During the day He would visit every city and hamlet, speaking to them concerning the kingdom of God. Wherever He was—on mountains, in valleys, on the shore of the lake of Tiberias—you might see Him surrounded by thousands of people, who looked upon Him as a prophet, while He considered them as His children. He was accessible to all, invited all to come to Him, because He was meek and humble of heart; and after healing the sick, after suffering hunger and fatigue during the day for the love of men, He would spend the night in prayer on a mountain or in a lonely place. But the doctrine which He taught, the spiritual food which He put before their minds, was much more nourishing than the loaves which He multiplied for them. He had come to teach them about the end for which they were created, and about the means to be happy forever in a world to come. He had come to save all, for God willeth none to perish, and He went after the lost sheep, such as Magdalen and the woman of Samaria; nay, He declared that He would go to Jerusalem and be crucified there after many torments, for “the good shepherd giveth his life for his sheep.” Jesus did indeed suffer unheard-of torments, and actually died on the cross;

but if He died, it was quite voluntarily, for He “had power to give up His soul and to take it up again.” His solemn declaration was that He had been sent by the Father, “that the world might be saved by Him.” Now after His public life of three years’ duration, after His death and His resurrection, many of those who had witnessed His miracles and beheld Him living after His death believed in Him and in His doctrine; for at that time the Jewish nation, and we may say all the nations of the East, were expecting a ruler who would rule the whole world.

CHAPTER II.

GOD WILL HAVE MEN TO BE GOVERNED BY MEN.

Heads of Families and Communities.—High-Priests under the Old Law.—Promise of a Ruler to come, who was to be Pontiff and Victim.

It has always been the conduct of God's providence toward men to have them governed by men, and not by angels. Heads of families were in early days the pastors and priests of individual families, and when they became more numerous they formed themselves into communities and had rulers appointed over them, who were often styled the pastors or shepherds of their people. The subjects or individual members of those communities understood that they owed reverence and obedience to their rulers as being the representatives of Almighty God over them, just as children feel themselves in duty bound to obey, venerate, and love their parents.

When the Almighty chose to Himself a people to preserve the knowledge of Himself among men, He willed to be called their *pastor*, but ex-

exercised His power and providence over them through the ministry of men, and not of angels. "Thou hast conducted Thy people like sheep by the hand of Moses and Aaron" (Ps. lxxvii. 21), and the devout Israelites loved to acknowledge and call upon Him as their kind Shepherd. "Give ear, O Thou that rulest Israel; Thou that leadest Joseph like a sheep" (Ps. lxxix. 2). Who does not remember the kind providence of God toward His people? He freed them from the hard servitude of Egypt, nourished them with a heavenly bread from heaven in the desert, introduced them in a land flowing with milk and honey, never failing to make them triumph over their enemies, giving fruitfulness to their lands whenever they were obedient to His voice.

He left them not in darkness about matters concerning His law and His worship. Methinks I hear Him proclaim on Sinai those admirable ten commandments, which may be summed up in two words: Love the Lord thy God above all things, and thy neighbor as thyself for the love of God. He had not left the interpretation of the Decalogue to the whim or judgment of each individual, but He had invested the high-priest with supreme authority, nay, with infallibility in matters of religion. Not only was the high-priest the interpreter of the law of God, but he was also the

leader in acts of public worship. To him it belonged to preside over the sacrifices, to direct the priests and levites in their functions. This paternal government of God over His people was to the true children of Israel a source of great comfort, and they might well exclaim with David, "The Lord ruleth me, and I shall want nothing; He hath set me in a place of pasture" (Ps. xxii. 1, 2).

The Lord of heaven and earth, the God of Israel, never failed to act toward His people the part of a tender, vigilant shepherd. He ever listened to their prayers, ever caused them to triumph over their enemies when they were converted to Him; nay, during their captivities at Ninive and Babylon, He would send them prophets to comfort them, and announce to them the end of their trials; but they were a stiff-necked people; they frequently forgot God, their creator, to adore idols made by human hands; their priests themselves neglected the service of God and the care of their flocks. "And My sheep," said the Lord, "were scattered because there was no shepherd; and they became the prey of all the beasts of the field, and were scattered" (Ezech. xxxiv. 5).

CHAPTER III.

PROMISE OF THE MESSIAS.

The Messiah was to be the Saviour, the Ruler in whom all Generations were to be blessed.—He was to be the High-Priest of the Most High God.

A TIME came when the Jews ceased to be the people of God: they were rejected by Him on account of their repeated infidelities. But they had prepared the way for and were to be replaced by another chosen people, which was to exist to the end of time and to be known in all parts of the world. This *new* chosen people was to be governed by a ruler superior to Moses, who had been announced and expected from the beginning of the world.

The Messiah, the Saviour, the Ruler in whom all generations were to be blessed, was to come out of the race of Abraham of the tribe of Juda, at a time when the kingdom of Juda should have passed away. He was to be born of a virgin in a city called Bethlehem. He was to be great—greater than all the prophets, greater than any other being on earth; nay, His name was to be *Em*

manuel, which means God with us, one equal to God. "Behold, *I Myself* will seek My sheep and will visit them as the shepherd visiteth his flock" (Ezech. xxxiv. 11, 12). "Behold, the Lord shall come to save the nation, and the Lord shall make the glory of His voice to be heard in the joy of your heart" (Is.).

Of this ruler it had been said in prophecy: "Thou art My Son, this day have I begotten Thee." And again, "I will be to Him a Father, and He shall be to me a Son." All the angels of God were commanded to adore Him. "Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a sceptre of right. Thou, O Lord, in the beginning didst found the earth, and the heavens are works of Thine hands. They shall perish, but Thou shalt remain; and they shall all grow old as a garment; as a vesture Thou shalt change them, and they shall be changed; but Thou art the selfsame, and Thy years shall not fail" (Heb. i. 12).

This expected Messias was to be a ruler. "And Thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall He come forth unto me that is to be the *Ruler in Israel*: and His going forth is from the beginning, from the days of eternity" (Mich. v. 2).

Isaias had said before Micheas: "Send forth, O Lord, the lamb, the *ruler* of the earth, from Petra

of the desert to the mount of the daughter of Sion (Is. xvi. 1). This promised Ruler, this Shepherd, the Desired of all nations, was by David announced as one who would "rule from sea to sea, and from the river unto the ends of the earth; . . . and all kings of the earth shall adore Him, all nations shall serve Him, . . . and in Him shall all the tribes of the earth be blessed; all nations shall magnify Him" (Ps. lxxi.).

The Christ was to be the light of the Gentiles. "Behold I have given Thee to be the light of the Gentiles, that Thou mayest be My salvation, even to the farthest parts of the earth" (Is. xlix. 6).

The same prophet describes in the following language the wonderful effects of the teachings of the Redeemer.

"Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

"For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

"Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

“Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee” (Is. lx.).

The expected Messias was to be more than a teacher, a ruler; He was to be a pontiff or high-priest of the Most High God, called of God as Aaron was, but yet higher than Aaron, who offered sacrifices of animals; He was announced as a priest of the order of Melchisedech, offering bread and wine, whose priesthood would last forever, offering a clean oblation to God among the Gentiles from the rising of the sun to the going down (Ps. cix.; Mal. i.). The Lord had led His chosen people like a sheep into the land of Chanaan by the hand of Moses and Aaron; but the expected Saviour was to put an end to iniquity and to introduce His disciples into that blessed abode where the saints of the Old Testament knew that they would see their glorified Saviour with their own eyes. Yet this great Redeemer, this Teacher, this Ruler, was destined to suffer on earth humiliations and sufferings unheard of; this Pastor was to be struck, so as, if possible, to scatter the flock. He was to be nailed to a cross and die on it. Such was the prophecy of Isaias written many hundred years before

the birth of Christ. Let us hear the prophet speak.

“Who hath believed our report? and to whom is the arm of the Lord revealed?”

“And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should be desirous of Him.

“Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and His look was as it were hidden and despised, whereupon we esteemed Him not.

“Surely He hath borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted.

“But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed.

“All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on Him the iniquity of us all.

“He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a

lamb before his shearer, and He shall not open His mouth.

“He was taken away from distress, and from judgment : who shall declare His generation ? because He is cut off out the land of the living : for the wickedness of My people have I struck Him.

“And He shall give the ungodly for His burial, and the rich for His death : because He hath done no iniquity, neither was there deceit in His mouth.

“And the Lord was pleased to bruise Him in infirmity : if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand.

“Because His soul hath labored, He shall see and be filled : by His knowledge shall this my just servant justify many, and He shall bear their iniquities.

“Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked : and He hath borne the sins of many, and hath prayed for the transgressors” (Is. liii.).

The prophets who had announced the sufferings and death of the Christ had announced also that He would rise from the grave. “Lord, Thou hast proved me, and known me. Thou hast known my sitting down and my rising up” (Ps.

exxxviii. 1, 2). “Therefore my heart has been glad, and my tongue has rejoiced ; moreover my flesh also shall rest in hope ; because Thou wilt not leave my soul in hell, nor wilt Thou give Thy Holy One to see corruption” (Ps. xv. 8, 9).

These extracts from the psalms and the prophets were accepted by the Jews as relating to the expected Redeemer. There was no man, however, among the leaders of the Jewish people whom they held in so great veneration as Moses. The last recommendations of this great commander to the Israelites were that they should ever observe the laws and ordinances of God, and be grateful to Him, who had done so great things in their favor. Yet the most ardent desire of his heart was that they should hope in a Redeemer to come, of whom he was indeed a prototype, but who was to be greater than himself. “The Lord thy God will raise up to thee a prophet of thy nation, and of thy brethren, like unto me : Him thou shalt hear” (Deut. xviii. 15).

Very fervent were the desires of the just of the Old Law for the appearance of the promised pastor or ruler who was to free them from their sins ; and as the time marked by the prophets for His coming drew near, their sighs and supplications were offered up with greater fervor.

“Drop down dew, ye heavens, from above, and

let the clouds rain down the just; let the earth be opened and bud forth a Saviour. Come, O Lord, delay not, release the people from their sins. O Adonai and ruler of the house of Israel, who didst appear unto Moses in the burning bush, and gavest him the law on Sinai, come to redeem us with an outstretched arm. O Emmanuel, our king and our lawgiver, longing of the Gentiles, yea and salvation thereof, come to save us, O Lord our God" (Is. xlv. 8).

CHAPTER IV.

JESUS CHRIST IS THE RULER OR SHEPHERD PROMISED.

The Prophecies and the Gospel Narrative Compared.

IN order to convince himself on this point, the reader may simply recall to his mind the narrative of the Gospel, and compare it with the text of the prophecies. It was to a virgin named Mary, living in Nazareth, that the archangel was sent to announce to her, by order of God, that she would miraculously conceive and bring forth a son, whose name should be Jesus (Saviour), who would be called the Son of the Most High, of whose kingdom there would be no end. Mary believed : the Holy Ghost came upon her, the virtue of the Most High overshadowed her, and she conceived a son, of whom St. Elizabeth, filled with the Holy Ghost, addressing the woman *blessed among women*, said, *Blessed is the fruit of thy womb*. Six months after the visit of Mary to Elizabeth she brought forth her child at Bethlehem ; and thus was fulfilled the prophecy : “ Behold a virgin shall be with child, and bring forth

a son, and they shall call His name Emmanuel, which, being interpreted, is God with us." David, the prophet-king, had written in prophecy that all the angels would adore the promised Redeemer; and St. Luke, the Evangelist, tells us that after the birth of the son of Mary at Bethlehem, "there were in the same country shepherds, watching and keeping the night watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them, Fear not; . . . and suddenly there was with the angel a multitude of the heavenly army praising God and saying: Glory be to God in the highest, and on earth peace to men of good will" (Luke ii. 8-14).

Eight days after this ever-memorable event, the infant is carried to Jerusalem to be circumcised; and while He was yet in the temple "the just Simeon enters, led by the spirit; he takes Him in his arms, exclaiming, Now dost Thou dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light to the revelation of the Gentiles and the glory of Thy people Israel" (Luke ii. 28-32). Zachary, the father of John the Baptist, had used the same language when, ad-

dressing his infant son, he had exclaimed : “ And thou, child, shalt be called the prophet of the Highest ; for thou shalt go before the face of the *Lord* to prepare His ways ; to give knowledge of salvation to His people : unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us ; to enlighten them that sit in darkness and in the shadow of death ; to direct our feet into the way of peace” (Luke i. 75-79). Here we have Jesus Christ as the light promised to Israel. “ He was the true light that enlighteneth every man coming into this world.” He Himself declared that He was the light of the world, and the Jews of His day believed in the language of the woman of Samaria, that the Christ *would teach all things.*

Prophets had foretold of the Christ to come as of a king, a chief, or ruler, and it was a common belief among the nations of the East, at the time that the Son of Mary was born, that a powerful king would appear in Judea who would conquer and rule the whole world ; hence when the Wise Men came to Jerusalem, guided by a star, they inquired, “ Where is he that is born King of the Jews ?” But Jesus Christ had not come to found a terrestrial kingdom. His kingdom was not one of this world ; but He named it the king-

dom of heaven, and confessed that He was king. Like a king, He had ministers—viz., the apostles, and St. Peter, His chief representative ; like a king, He gave precepts and directions for their observation ; but He had no palace, no army, claimed no jurisdiction over the subjects of surrounding monarchs. His kingdom existed within the hearts of men ; it was a type of and a preparation for the kingdom of heaven, of which saints loved to say, “ Oh, how contemptible the earth when I look up to heaven ! ” While striving to save His people from slavery, the new King of Israel had to contend with a more powerful enemy than Pharaoh and his hosts ; men were slaves of Satan, incapable of breaking their chains asunder and of going to the house of their Father in heaven. The sacrifices offered by men, all their prayers, united to those of angels, could not atone for sin and pay the price of their redemption. To be reconciled to God mankind had need of a redeemer equal to God Himself. Therefore the Son of God came, indued with our nature, and He, the Man-God, who sitteth on a throne, adored by the multitude of angels, suffered and died voluntarily for our salvation. In Him the prophecy was fulfilled : “ They dug His hands and feet, they numbered all His bones ” (Ps. xxi. 17, 18). One drop of His blood had sufficed for our re-

demption; He shed it all for us on the cross.
But His sacred body did not see the corruption
of the grave. He rose up by His own power.
He went up to heaven. He hath conquered.

CHAPTER V.

JESUS CHRIST THE SHEPHERD OF OUR SOULS.

His Goodness.—His Heavenly Doctrine Food for our Minds and Nourishment for our Souls.—Promise of Heaven.—The Word Incarnate.

THE Messiah who came to rule the world and to save mankind, Jesus Christ, is also the shepherd of our souls. He declared and repeated it, *I am the Good Shepherd*, and this, of all His titles, seems to be the dearest to the hearts of Christians. Millions of voices rise up to heaven imploring the protection of the Good Shepherd. *Jesus, Good Shepherd, have mercy on us.* Prophets had announced the coming of the Messiah as a shepherd of His people. "Behold, I myself will seek My sheep, and will visit them, as the shepherd visiteth his flock. . . . I will feed them in the most fruitful pastures. . . . I will feed My sheep. . . . I will seek that which was lost, . . . and I will bind up that which was broken, and I will strengthen that which was weak" (Ezech. xxxiv.).

Jesus Christ was not an ordinary shepherd,

a shepherd of sheep, or a king, pastor of peoples. He was the pastor of souls (II. Pet. i.). Now, truth is the food of intellectual beings, and the whole of His life was spent in teaching the truth by word and example. Truly His disciples might exclaim, "All we, like sheep, have gone astray" (Is. liii. 6). We are sitting in darkness and in the shadow of death; do Thou enlighten our minds. What did they know about God, about the end for which they were created? The pastor of our souls taught men that the King of ages, immortal, invisible, is a spirit, one in three Persons, who has no beginning, who shall have no end, whose power is infinite, who has made all things, visible and invisible, who is present in every place, who sees and knows all things.

He taught that men are created by Him, that He created them for the possession of Himself in heaven, that they are bound to adore Him and serve Him, for He is their Lord, and He will repay them in eternity according to the works performed by them in the body.

As to the duties of men toward their neighbors, Jesus Christ declared that they must love their neighbors as themselves, treating them as they would be treated by them, and not doing that which they would not have done to themselves. The souls of men are immortal; they

must therefore take more care of their souls than of their bodies, for "What does it profit a man to gain the whole world and suffer the loss of his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels, and then will He render to every man according to his works" (Mark viii. 36, *et seq.*).

The very name pastor or shepherd conveys to our minds the idea of one whose chief quality is goodness. The shepherd of sheep loves each lamb and sheep of his flock; but who can speak worthily of the love of *the Good Shepherd*? He wishes us to *love one another as He has loved us*. He declares that He has loved us *as His Father has loved Him*.

Here is an example of the wonderful goodness of His heart. Wherever Jesus Christ went He was followed by multitudes eager to hear Him, or to be healed from their infirmities. We read as follows in the sixth chapter of St. Mark, verses 33 and following:

"They [the multitude] saw Jesus and the apostles going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

"And Jesus going out saw a great multitude: and He had compassion on them, because they

were as sheep not having a shepherd, and He began to teach them many things.

“And when the day was now far spent, His disciples came to Him, saying: This is a desert place, and the hour is now past:

“Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

“And He answering said to them: Give you them to eat. And they said to Him: Let us go and buy bread for two hundred pence, and we will give them to eat.

“And He saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

“And He commanded them that they should make them all sit down by companies upon the green grass.

“And they sat down in ranks, by hundreds and by fifties.

“And when He had taken the five loaves and the two fishes, looking up to heaven, He blessed, and broke the loaves, and gave to His disciples to set before them: and the two fishes He divided among them all.

“And they all did eat, and had their fill.

“And they took up the leavings, twelve full baskets of fragments, and of the fishes.

“And they that did eat were five thousand men.”

Think of the widow of Naim :

“And it came to pass : afterward that He went into a city that is called Naim : and there went with Him His disciples and a great multitude.

“And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother : and she was a widow : and a great multitude of the city was with her.

“Whom when the Lord had seen, being moved with mercy toward her, He said to her : Weep not.

“And He came near and touched the bier. (And they that carried it, stood still.) And He said : Young man, I say to thee, arise.

“And he that was dead sat up, and began to speak. And He gave him to his mother” (Luke vii. 11–15).

Again, at the thought of the obduracy of the Jews, He is filled with compassion, and exclaims :

“Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not ?

“Behold, your house shall be left to you, desolate.

“For I say to you, you shall not see Me henceforth till you say: Blessed is He that cometh in the name of the Lord” (Matt. xxiii. 37–39).

The Lord had complained by the mouth of the prophet Ezechiel (xxxiv.) that the pastors of his days did *not feed His flock*. “The weak you have not strengthened, and that which was sick you have not healed ; . . . that which was driven away you have not brought again ; neither have you sought that which was lost.” See how different the conduct of the Shepherd of our souls. He has depicted Himself in the following words : “I am the Good Shepherd, and I know Mine, and Mine know Me” (John x. 11). “What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he has found it, lay it upon his shoulders, rejoicing ; and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance” (Luke xv. 4, *et seq.*). Like the shepherd of sheep who has lost one of them, the Shepherd of our souls, Jesus Christ, travelled long distances, endured fatigues and hunger to

find and save lost souls, and to show how dear they are to His Heart. He represents Himself as a father dishonored, forsaken by an ungrateful son, yet running toward him when he sees him returning, falling upon his neck and kissing him, and restoring to him his former inheritance.

Jesus Christ, the Shepherd of souls, was not satisfied with imparting light to the minds of His disciples; He also provided love for their hearts, and for this purpose He began to show to them the vanity of all the pleasures, honors, and riches of earth. "Woe to you who laugh now, for you shall mourn and weep. Woe to you when men shall speak well of you. Woe to you rich, for you have your consolation. Woe to you who are filled, for you shall hunger." He sets before the eyes of His disciples the danger annexed to the possession of riches. "Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven" (Matt. xix. 23).

"There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day.

"And there was a certain beggar named Lazarus, who lay at his gate, full of sores,

"Desiring to be filled with the crumbs that fell from the rich man's table, and no one did

give him ; moreover the dogs came and licked his sores.

“ And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom. And the rich man also died : and he was buried in hell.

“ And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom.

“ And he cried and said : Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

“ And Abraham said to him : Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things : but now he is comforted, and thou art tormented ;

“ And besides all this, between us and you there is fixed a great chaos : so that they who would pass from hence to you cannot, nor from thence come hither” (Luke xvi. 19–26).

If it is impossible for a man who makes bad use of wealth and neglects the care of his soul to be saved, it is vanity for us to love goods which we have to part with at death, and it is also vanity to be over-solicitous concerning our temporal wants. See how admirable is the following page of the Gospel (Luke xii.).

“And He said to them: Take heed and beware of all covetousness: for a man’s life does not consist in the abundance of things which he possesseth.

“And He spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits:

“And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

“And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods.

“And I will say to my soul: Soul, thou hast much goods laid up for many years: take thy rest, eat, drink, make good cheer.

“But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?

“So is he that layeth up treasure for himself, and is not rich toward God.

“And He said to His disciples: Therefore I say to you, be not solicitous for your life, what you shall eat: nor for your body, what you shall put on.

“The life is more than the meat, and the body is more than the raiment.

“Consider the ravens, for they sow not, neither do they reap, neither have they store-house nor barn, and God feedeth them. How much are you more valuable than they?”

“And which of you by taking thought can add to his stature one cubit?”

“If then you be not able to do so much as the least thing, why are you solicitous for the rest?”

“Consider the lilies how they grow: they labor not, neither do they spin: but I say to you, not even Solomon in all his glory was clothed like one of these.

“Now if God clothe in this manner the grass that is to-day in the field and to-morrow is cast into the oven: how much more you, O ye of little faith?”

“And seek not you what you shall eat, or what you shall drink; and be not lifted up on high:

“For all these things do the nations of the world seek. But your Father knoweth that you have need of these things.

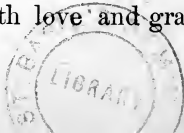
“But seek ye first the kingdom of God and His justice: and all these things shall be added unto you.

“Fear not, little flock, for it hath pleased your Father to give you a kingdom.”

The doctrine of Jesus Christ contained in the preceding extracts is reasserted by His beloved

disciple St. John. "Love not the world nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passes away, and its lust, but he who doth the will of God abideth forever" (I. John ii. 15, *et seq.*).

What food, then, has the Good Shepherd provided for our hearts? The Good Shepherd bids us love Almighty God, the source of all beauty, of all perfections. Although invisible to our eyes because He is a spirit, He is not far from any one of us: "For in Him we live, we move, and we have our being." He who is the Creator of all things visible and invisible is essentially good and merciful. He is our Father, the Father of every one of us, who never forsakes the care of us, but knows all our needs, and is ever ready to supply them. All that He desires us to do is to ask for them; for if men who are evil will not give a stone to their son who asks for bread, much less will our Father who is in heaven refuse to grant the requests of His children. Ah, surely the thought of our great God, the remembrance of all His benefits, past and present, suffice to fill our hearts with love and gratitude. But



what shall we say about the blessings He has in store for us ?

He promises to be our protector and our reward exceedingly great. The just are the blessed of His heart, and He has prepared for them a kingdom from the foundation of the world. In that kingdom angels and saints will be our companions, and God Himself will reveal Himself to us face to face, not through the veil of His creatures ; and as a consequence of that vision and possession of God, the soul will be inebriated with the joy of the house of God, and shall be made to drink of the torrent of His delights. And as that vision and possession of God shall be eternal, well may we rejoice in the things which were said to us : “ We shall go in the house of the Lord ; ” “ It has pleased our Father to give us a kingdom.”

Yet, because we are on earth and do not see our Creator in His glory, because we are exiles from our country and have not yet been brought to our home in heaven, “ God so loved the world as to give His only begotten Son ” (John iii. 16). This Son of God was made flesh and dwelt among us, and through Him we were enabled to know of the glory, of the goodness, of the mercy of the Father. This Son of God incarnate called Himself *the Good Shepherd*, and His

power, His goodness, His mercy, were so well known that He won the admiration and affection of the multitude, who followed Him wherever He went. Still He had not yet suffered and died for them. He had not yet come out of the grave and ascended triumphant into heaven. They who lived in the days of Jesus Christ were fully convinced that He was indeed a true shepherd, but they were not acquainted with all the benefits resulting from His life and death unto all mankind to the end of time. Of these we hope to speak in the following chapters; heretofore we have considered Him as the apostles and disciples saw Him before His passion and death.

CHAPTER VI.

ONLY ONE SHEPHERD.

Announced by the Prophets, Expected by the Jews, Declared by Gabriel, Zachary, and Holy Simeon.

WHEN Moses in the Pentateuch, when David in his Psalms, or the other prophets spoke of the Messiah, of the Ruler to come, of the Saviour of men, they always spoke of *one*, not of many. The just sighed for one who was to rule the world, praying that the clouds might rain down the *just*, that the earth might open itself and bud forth the *Saviour*. To Mary it was announced by Gabriel, "Behold, thou shalt conceive in thy womb and bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord shall give Him the throne of David His father, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end" (Luke i. 31-33). Here we see that the archangel foretells the birth of one Jesus, of one whose reign shall last forever. No message of the kind was sent to announce the appearance of another

Messias. If from Nazareth, the dwelling-place of Mary, we go to Bethlehem, there we shall hear the angel saying to the shepherds: "Behold, I bring you good news of great joy, which shall be to all the people, for this day is born to you in the city of David a *Saviour*, who is Christ the Lord" (Luke ii. 10). To devout Simeon it had been revealed by the Holy Spirit that he should not see death before he had seen the *Christ of the Lord*, and when allowed to take the infant Jesus in his arms, he blessed God and said: "Now, O Lord, Thou dost dismiss Thy servant in peace, . . . for mine eyes have seen Thy salvation, which Thou hast prepared in sight of all nations, light to enlighten the Gentiles, and glory of Thy people Israel" (Luke ii. 29-32).

We see that the Jews, in the days of Jesus Christ, were expecting the coming of the Redeemer—"Art Thou *He who is to come*, or do we wait for another?" Not the priests alone thought that the time of His appearance was nigh, but the people of the country also. We hear the woman of Samaria saying to Jesus Christ: "I know that the Messias cometh" (John iv. 25), to which remark Jesus Christ replied, saying: "I who speak to thee am He" (*ibid.*). But let us return to the declaration of Jesus Christ Himself: "I am the true Shepherd, . . .

and other sheep I have which are not of this fold ; them also I must bring, and they shall hear My voice, and there shall be *one* fold and *one* shepherd" (John x. 14, 16). From the words of Christ it follows that He is the Prince of pastors, as St. Peter calls Him, and that any man not sent by and united to Him "is a hireling and not a shepherd, for Jesus Christ calls Himself also the *door of the sheep*, and he that does *not enter by the door* into the sheepfold, but climbeth up another way, the same is a thief and a robber."

CHAPTER VII.

HOW CAN JESUS CHRIST, THE GOOD SHEPHERD, TAKE CARE OF HIS FLOCK?

The Apostles Taught His Doctrine.—Their Successors inherit their Promises.

THE Good Shepherd died, raised Himself from the dead, went up to heaven, and is no longer visible on earth. How can we now be taught His doctrine, His commandments; how can we know the means He instituted to sanctify us? Through His sufferings and sacrifice He paid the price of our redemption; where shall we find memorials of His sufferings? who shall apply to us the merits of His passion and death? Oh, that the Good Shepherd would appear anew, and come to visit and sanctify every living man!

They surely were blessed whose eyes beheld the adorable Son of Mary! Blessed the ears of those who heard the words which fell from His sacred lips! But He who came to save the world forgot not those who were to live on earth many ages after His ascension to heaven. The king-

dom or house of the Christ was to last to the end of time, and He did not leave His work unfinished. He provided for the sanctification of man for all times to come. The Good Shepherd, as we stated, must provide truth for the minds of His disciples, and love for their hearts. He must introduce them into heaven.

We here again recall to mind the sparrows and the lilies, the kind providence of God, who "openeth His hand, and filleth every animal with blessing." We remember with special gratitude how He caused us to be conceived, and preserved our existence in the womb of our mother. He has not for one moment ceased to love us, to provide for our temporal wants. Can He who has given a mother to the infant have neglected to provide him with the means to save his soul? This supposition is a grievous insult against Him who said: "I came that they may have life, and have it more abundantly."

Let us imagine that we have ourselves listened to the words of the Master during three years, on the banks of the Jordan, on the shores of the Lake of Tiberias, on the mountains and in the plains of Palestine, but that now we are standing on the summit of the Mount of Olives, gazing on Him who through His own virtue ascends on high. Joy and sorrow filled the hearts of all

the witnesses of the ascension, yet joy was uppermost in those hearts. "They went back to Jerusalem with great joy" (Luke xxiv. 52). They rejoiced for the glory of their Master; they rejoiced at the thought of His power, of His fidelity to accomplish His promises. They felt that they were not forsaken; they remembered the words spoken on the mountain of Galilee—"All power is given to Me in heaven and in earth; going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world" (Matt. xxviii. 18-20). The disciples who came down from the mountain and assembled in the great room on Mount Sion saw with them the twelve whom Jesus Christ had chosen, whom He had commissioned to teach and to administer the sacraments which He had instituted. It seems that they at least who had heard the Saviour, and had known the apostles who followed Him for three years, could not have the least doubt regarding the doctrine which they taught or the efficacy of their ministrations. What of those who, like ourselves, have never seen any of

the twelve, and are living so many hundreds of years after their death?

For us also the Good Shepherd has provided easy means to know His doctrine and to sanctify our souls through the channels of grace which He has instituted. He has promised to be with the apostles until the consummation of the world—that is, with their successors, since it is well known that He had not promised to them exemption from death, and that they all have departed this life. The great promise, *I am with you*, followed the commission, “Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.” The promise is connected with and refers to the commission. It follows that when the successors of the apostles teach the Gospel, Jesus Christ is with them teaching. It follows that when they baptize, Jesus Christ is assisting them. It follows that when they offer the sacrifice, they act with the power and assistance of their Master; and so it is with regard to other ministrations intended to sanctify men.

Blessed be the Good Shepherd, who has pointed out to us an easy, clear, infallible way to know and accomplish His will! Where are

the successors of the apostles? Who are they who have entered by the door? These will surely find good pastures for their flock; these will introduce them into life eternal!

CHAPTER VIII.

HOW SHALL WE FIND THE SHEPHERDS SENT BY THE GOOD SHEPHERD ?

*They are not Individuals, interpreting the Bible for
Themselves.—They are not a Body of Bishops.*

THIS is the all-important question. If we find those who are sent by Jesus Christ, we know that we shall be taught His doctrine and His commandments; for He said, speaking of those, "He that heareth you heareth Me." Let us again imagine that we stand on the Mountain of Olives, immediately after the ascension of Jesus Christ. The apostles have been commanded to preach the Gospel to every creature, unto the whole world. They were to be witnesses to Him in Jerusalem first, then in all Judea and Samaria, and to the uttermost parts of the earth. As long as the apostles remained in Jerusalem or Judea there could not be much difficulty in comparing the teaching of one of the apostles with the teaching of another; but they were to disperse after a few years, and we know that after a very short time their voice had been heard in all the

world. As long as the apostles lived there was no danger of misunderstanding, no danger of error, for they had received a special gift of infallibility and the power of confirming their doctrine by miracles, so as to enable them to plant the Church in the whole world.

It might be supposed that the Master had commanded some one to write what He had taught, what He had commanded, what He willed to be done, in order that we might receive grace and worship Him. But this He certainly did not do. Many years elapsed before any of the Gospels or Epistles were written. All the sacred books of the New Testament were addressed to those who were disciples already; they were written on account of some occurrences in churches already established, or in answer to some questions. As instances we have St. Matthew, writing to the Hebrew converts in Judea; St. Luke, writing for the benefit of the Greeks; St. Paul, writing to the Romans; St. Peter, writing to those of Capadocia, Pontus, and other places. The Gospel of Jesus Christ existed in the minds and hearts of the first Christians, but that Gospel was not written.

If we suppose that immediately after the ascension there was a written Gospel, with an obligation for every man to read and interpret it

according to the conception of his mind, we must draw the inference that Jesus Christ was not the *Good Shepherd*. The Good Shepherd loves His sheep, and places them in rich pastures, in pastures ready of access. But the poor could not have procured the blessed book ; the ignorant, and, we say it in truth, the learned themselves, could not have comprehended its contents, as it must have referred to countries, to customs, to events of which they knew nothing or very little. If we suppose a life of the Saviour, with a full *exposé* of His doctrine and precepts, to have been written from the beginning, where shall we find that book ? Does it contain the names of all the true messengers of Christ from the day of His ascension until now ? Does it contain the name of each bishop, whom in our days we are bound to obey as the Lord Himself ? for faith cometh by hearing. How shall we find the shepherds sent by the Good Shepherd, whose voice we must hear ?

Did not the apostles found and establish and govern dioceses or certain ecclesiastical districts as we have now dioceses and bishops governing them ? Did not the body of those bishops, successors of the apostles, form the governing body of the Church ?

We answer that the mission of the apostles

was to teach everywhere ; to establish churches, but not to govern them. These messengers of Christ would ordain and appoint bishops and priests for the government of the communities which they had evangelized, but their chief duty was to preach, and not to baptize and administer the sacraments in a given congregation of disciples. They were the apostles of the world, but not the bishops of certain districts. Their jurisdiction extended to all the world ; they, however, agreed as to the countries that each was to evangelize ; but, we repeat, they rather formed and superintended than governed dioceses. It were difficult indeed to find St. Paul, St. Matthias, and others as bishops of Athens, of Antioch, etc. Since the apostles were not resident pastors, we cannot find a continuous list of their successors, or, in other words, there does not exist on earth a body of apostolic bishops whom we may consider as the vicars of Jesus Christ in the government of His Church or kingdom on earth.

Let us constantly keep before our eyes the idea of the *Good Shepherd*, whose voice may be known by His sheep. If a body of *would-be* apostolic bishops, as some would have it, had been appointed to govern the Church, we might bid farewell to the doctrine of Jesus Christ, we might bid farewell to order and harmony ; and,

first of all, what prelate would have superiority, over the rest, who would have divine power to convoke and to preside over synods? What should the disciples do in the case of want of unanimity among the bishops? How could men, separated as they are by immense distances from one another, living in inaccessible or barbarous countries—how could they find out what was agreed or decided between the governing bishops? And again, the Gospel was not preached in early days in countries and among nations which have become known since the days of Christ. Who would have power to divide the world and form Christian districts, and establish over them divinely commissioned missionaries? Oh, no; the voice of those humanly-appointed teachers would not be the voice of the true Shepherd, and their work could not last, for “every tree that My Father has not planted shall be rooted up.” We insist on this point: Jesus Christ loves His sheep, and He must have left us an *easy* way of finding His true ministers, and those ministers are not they who cannot trace their commission to the person of the Good Shepherd Himself.

O Day-spring, Brightness of the everlasting life, Sun of righteousness, come to give light to them that sit in darkness and in the shadow of death!

CHAPTER IX.

OUR LORD JESUS CHRIST HAS A VICAR ON EARTH.

*St. Peter's Life.—Memorials of St. Peter in Rome.—
Recognized as the Vicar of Christ.*

WE saw in the preceding chapter that the Saviour did not commit the government of the Church to a body of prelates. We must not, however, be understood as saying that the apostles were not chosen by Him—that other consecrated bishops after them have not a certain part in the government of the Church ; but these must be in communion with the shepherd whom He appointed to replace Him.

Reason alone demonstrates that a supreme head was necessary in the Church which Jesus Christ established, the more so since it was to extend over the whole world and to last to the end of time. The writer of these pages turns with pleasure to the great apostle whom the Master appointed and commissioned to take care of His flock. The memory of St. Peter is very dear to us, for we remember his ardent love for his

Master, the bitter tears which he never ceased to shed after his denial. We remember the kindness of his heart to his spiritual children; the labors which he underwent in founding churches, and his heavy chains and long imprisonment in the Mamertine Prison. We know of his crucifixion on the Vatican Hill; of the letter which he wrote to his disciples from his dungeon, and these memories we connect with those of the places in Rome and the Holy Land which were the theatres of his actions or of the graces conferred upon him.

St. Peter was born at Bethsaida, on the shore of the Lake of Genesareth, and was a fisherman by trade, like his father, and Andrew, his brother. Being brought to the Saviour when He was on the shore of the Jordan, where John the Baptist was baptizing, the Lord looked upon him and said : *Thou art Simon, the son of Jona; thou shalt be called Cephas*, which means a rock (John i. 42). Not long after this prediction, Jesus Christ, "passing by the Sea of Galilee, saw Simon and Andrew his brother casting nets into the sea, for they were fishermen. And He said to them, Come after Me, and I will make you fishers of men; and immediately leaving their nets, they followed Him" (Matt. xii.).

St. Luke, in the fifth chapter of his Gospel, re-

lates another interesting event in the life of Simon, or Peter. *“And it came to pass that when the multitudes pressed upon Jesus to hear the word of God, He stood by the Lake of Genesareth, and He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going into one of the ships that was Simon’s, He desired him to draw back a little from the land, and sitting, He taught the multitude out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have labored all the night and have taken nothing; but at Thy word I will let down the net. And when they had done this they enclosed a very great multitude of fishes, and their nets broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships so that they were almost sinking. And when Simon saw it he fell down at Jesus’ knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished and all that were with him at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon’s partners. And Jesus said to*

Simon : Fear not, for from henceforth thou shalt take men. And having brought their ships to land, leaving all things they followed Him."

Hitherto Simon Peter had followed Jesus Christ as a disciple and received of Him many tokens of predilection ; he had not, however, received as yet any official appointment ; but at the beginning of His second year's ministry, "*Jesus went out into the mountain to pray, and He passed the whole night in the prayer of God, and when day was come He called unto Him His disciples, and He chose twelve of them, whom also He named apostles. And He made that twelve should be with Him, and that He might send them to preach. And He gave them power to heal sickness and to cast out devils. Now the names of the twelve apostles are these : The first Simon, and to him He gave the name Peter, and James the son of Zebedee, and John the brother of James ; and He named them Boanerges, which is, The sons of thunder ; and Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean, and Judas Iscariot, who also betrayed Him"* (Matt. x. ; Luke vi. ; Mark iii.). The twelve apostles chosen by the Lord followed their Master wherever He went, saw Him perform miracles of all kinds,

and among others saw Him restore to life the daughter of Jairus and the son of the widow of Naim ; they had in His name, while preaching the Gospel by His command, performed extraordinary cures ; nay, they had cast out devils. Peter had not been slow to detect in the person of his Master one that was greater than any prophet. We shall see how he professed his faith, and how the Lord rewarded him : “ *Jesus came into the quarters of Cesarea Philippi ; and it came to pass, as He was alone praying, His disciples also were with Him, and He asked them saying : Whom do men say that the Son of man is ? But they said, Some John the Baptist, and other-some, Elias, and others, Jeremias, or one of the prophets. Jesus says to them, But whom do you say that I am ? Simon Peter answered and said : Thou art the Christ, the Son of the living God. And Jesus answering said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father, who is in heaven. And I say to thee that thou art Peter ; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind upon earth it shall be bound also in heaven ; and whatsoever thou shalt loose on*

earth it shall be loosed also in heaven" (Matt. xvi. ; Luke ix. ; Mark viii.). We know from the Gospel account how the Lord fulfilled these magnificent promises. At the Last Supper He declared to him, "*I have prayed for thee, that thy faith fail not.*" Then, after His passion and death, He raised Himself from the dead, and He, the Good Shepherd, is about to leave His dear disciples after Him. But He provides *for their welfare in the person of His chosen apostle.* "*When, therefore, they [Simon Peter and his companions] had dined, Jesus saith to Simon Peter : Simon, son of John, lovest thou Me more than these ? He says to Him : Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him again : Simon, son of John, lovest thou Me ? He says to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs. He saith to him the third time : Simon, son of John, lovest thou Me ? Peter was grieved because He had said to him the third time, Simon, son of John, lovest thou Me ? and he said to Him, Lord, Thou knowest all things ; Thou knowest that I love Thee. He said to him, Feed My sheep"* (John xxi. 15-17). In this manner did Our Lord fulfil the promise He had made to build His Church upon Peter the rock. And He commits the whole Church to

his care. He enjoins him to feed all the faithful as the shepherd should feed his flock. "*Feed My lambs, feed My sheep.*" As long as Jesus Christ was on earth, Peter exercised no act as supreme head or pastor of the Church ; but as soon as His Master has ascended up into heaven, he remembers the flock committed to his charge. Judas, after selling his Master, had put the seal to his reprobation by hanging himself from the tree. Who will now see to have one to replace him ? Immediately after the ascension of their Master, the apostles, with the Blessed Virgin, and upward of one hundred disciples, had assembled in an upper room in Jerusalem, where they all persevered with one mind in prayer. "*In these days Peter, rising up in the midst of the brethren, said : Men, brethren, the Scripture must needs be fulfilled, which the Holy Ghost spoke before, by the mouth of David, concerning Judas, who was the leader of them that apprehended Jesus, who was numbered with us, and had obtained part of this ministry ; and he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst, and all his bowels gushed out. Wherefore of these men who have companioned with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John, until*

the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two: and they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles" (Acts i. 15, et seq.).

After the descent of the Holy Ghost upon the apostles, Peter was the first to address the crowds who assembled around them at the sound of the mighty voice from heaven, and at the voice of the apostle three thousand men on that day, and shortly after five thousand more, were converted (Acts ii.). During the stay of the apostles at Jerusalem after the ascension, a stay which lasted probably not less than four years, many were converted by them in the city and surrounding country, but all these were visited by Peter (Acts ix. 32). To Peter Almighty God revealed that the Gentiles were to be received into the Church (Acts x.). To Peter his Master had given power to work extraordinary miracles, such as to heal the sick and raise the dead to life (Acts ix.). Nay, his very shadow delivered the sick from their infirmities. "*The multitude of men and women who believed in the Lord was more increased, insomuch that they brought forth the sick into the streets and laid them on beds and couches, that when Peter came his*

shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons and such as were troubled with unclean spirits, who were all healed" (Acts v. 14-16). Nothing demonstrates so clearly the opinion of the Jews regarding St. Peter's office, and the affection of the Christians for him, as the fact related in the twelfth chapter of the Acts. Herod, to please the enemies of the disciples of Christ, cast Peter into prison because he was known to be their head. He takes the most extraordinary precautions lest his prisoner may escape ; he prepares to make a show of him and put him to death after the Easter festivals, "*but prayer was made without ceasing by the Church unto God for him.*"

At the meeting of the apostles and ancients at Jerusalem to consider the question of the Circumcision, Peter it was who presided over the assembly, and to whose opinion all the others acceded.

From ecclesiastical history it is known that Peter established his see at Antioch, and occupied it seven years. St. James, returning from Spain, was beheaded by order of Herod Agrippa, in the year 44 from the birth of Christ, and at

the same time Peter was cast into prison by this tyrant. But, being freed by an angel, the apostle visited many places, and finally entered Rome, and there permanently established his see, on January 18th, at the beginning of the year 45. Some of the places visited and evangelized by Peter were Cesarea, Sidon, Berytum (Beyrout), Tripoli, Antioch; then Galatia, Capadocia, Pontus, Asia, Bithynia, everywhere confirming the faithful in the faith and providing them with bishops (St. Jerome, quoted by Baronius).

Peter was the first of the apostles to enter Rome, and Rome at this time being the capital of the empire and of the world, the apostle wished that there also should reside the head of the Church; that Rome should be the centre of the kingdom of Jesus Christ. At Rome, Peter lived in the house of Pudens, a Roman senator, whom he converted to the faith, together with his two sons, Timothy and Novatus, and his two daughters, Pudentiana and Praxedes. Our apostle lived in Rome to the ninth year of the Emperor Nero, who put him to death, and also St. Paul, on the same day. Although our apostle resided chiefly in Rome, he made excursions to other countries, and here it is well to note that Claudius, the emperor, having ordered all the

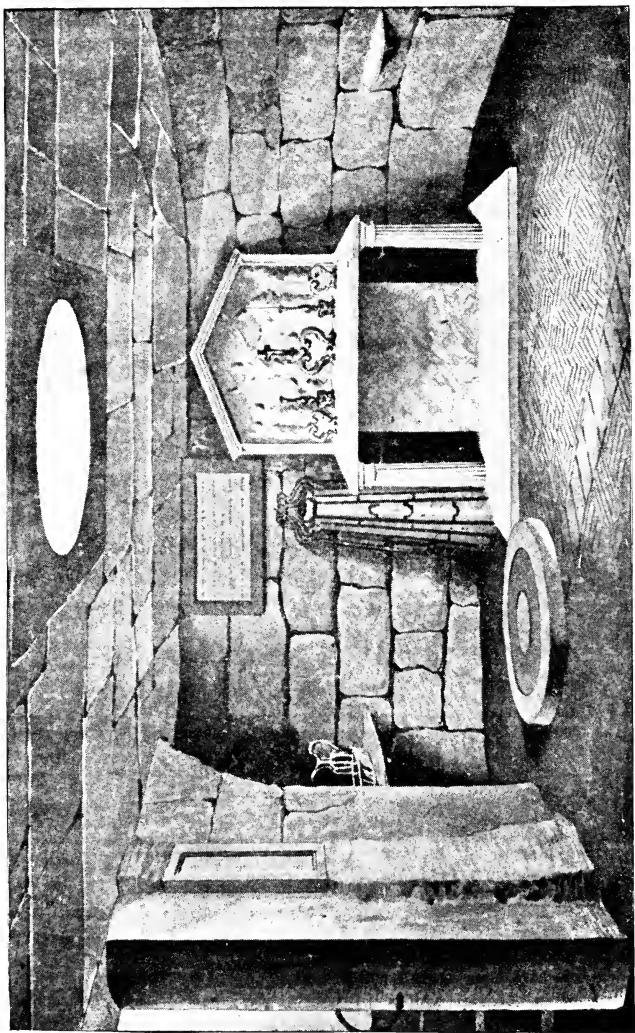
Jews to depart from Rome, St. Peter left the city for a time and visited Jerusalem, where he presided over the council assembled to decide regarding the Circumcision of the Gentile converts.

There are many things in the city of Rome which remind us of the life of St. Peter in that celebrated place; for instance, we have the Church of St. Pudentiana, which stands on the spot on which was the dwelling of the senator named Pudens, with whom St. Peter lived some time. St. Peter, on arriving at Rome, first lived in the quarter of the city inhabited by the Jews. When he had converted to the faith Senator Pudens, his mother, named Priscilla, his two sons, Novatus and Timothy, and his two daughters, Praxedes and Pudentiana, the house of these fervent neophytes became the dwelling of the Apostle St. Peter, who lived there full seven years. This house became for the Christians of Rome what the cenacle on Mount Sion was for the inhabitants of Jerusalem. Here the Vicar of Christ celebrated the holy mysteries, presided at religious ceremonies; here he gave consecration to SS. Linus and Cletus, who succeeded him, and from the same dwelling he gave their mission to many apostles of the West. In a long, narrow chapel alongside of the chancel of St. Pudentiana there is kept a wooden table

on which the chief of the apostles frequently offered the holy sacrifice. On the Via Nomentana there is a catacomb named *Ad Nymphas Sancti Petri*. There were in that neighborhood in the days of the apostle many springs and marshy places, which were named the Fountains of the Nymphs. St. Peter, it is said, used to come there to administer baptism. Besides the altar used by St. Peter, which is now in the Church of St. Pudentiana, there is another of the same kind preserved in the rear of the great altar of the Basilica of St. John Lateran. It was taken from the catacombs by Pope Sylvester. This altar is named a Papal altar, because, in memory of St. Peter, the Pope alone may celebrate upon it, without authorization granted by a special brief. In the Church of S. Maria in Transpontina, in the Via Del Borgo Nuovo, there is a column erected on a base of white marble, and enclosed in another column of red marble. At the lower part of this last shaft, through a hole covered with glass, the inscription can be seen : *This is the column to which St. Peter was bound and scourged by the order of Nero*. A most precious souvenir of St. Peter in Rome is the chair of St. Peter in the great Basilica which bears his name. It is contained in a magnificent throne-like monument erected in

the apex of the church. This throne-like monument is made of gilt bronze, and borne or rather sustained by four immense statues representing SS. Ambrose and Augustine, SS. Athanasius and John Chrysostom. The celebrated antiquarian, De Rossi, has described this precious relic and demonstrated its authenticity. It was our own good fortune to see and examine it during the Vatican Council of 1870, when it was exposed to view for a very short time. We might here speak of the shrine named *Domine quo vadis*, built in commemoration of an apparition of Our Saviour to St. Peter; we might mention other places made memorable by his presence or actions, but we prefer to mention at once the Mamertine dungeon and the chains wherewith he was bound.

After a life full of trials, filled with apostolic labors, St. Peter was martyred in Rome in the year 67, the twenty-fifth year of his pontificate in the city. He had here converted to the faith a large number of pagans, nay, many of the emperor's household, and destroyed the power of Simon the Magician. Nero, the emperor, incensed at the apostle's successes and of his triumph over the magician, swore that he would put an end to the religion of Christ, and resolved to begin the work by killing St. Peter. This being known to the Christians of Rome, they begged the apostle to leave the



Interior of the Mamertine Prison.

city, which he did; but he had scarcely started on the Appian Way, when Our Lord appeared to him as it were on His way to Rome. Whither art Thou going, my Lord? St. Peter asked of his Master. The Lord answered He was going back to Rome to be crucified anew.

St. Peter understood what was intended by this apparition; he returned to the city, was caught by the agents of Nero, and by his order was cast into the Mamertine Prison. This is a horrible dungeon at the foot of the Roman Capitol, which is devoutly visited by pilgrims, and where we had the honor to say Mass. This dungeon is low, damp, entirely deprived of light, and here Peter and Paul were chained to one pillar until the day of their martyrdom (June 29th). In this dungeon Peter was kept enchained nine months; but even here the power of God was manifested in his person, for he converted Processus and Martinianus, the two guards appointed to watch the holy prisoners, with forty-seven other persons. As there was no water to baptize these converts, a spring sprang out miraculously at the prayer of St. Peter. This spring still exists, and never overflows or dries up. In the corner of the dungeon there is a stone pillar, protected by an iron grating, to which were fastened the chains of SS. Peter and Paul.

Through the circular hole in the ceiling prisoners were let down into this dungeon.

After the martyrdom of St. Peter, the faithful of Rome did not forget his chain of the Mamertine Prison. They procured it from his keepers and kept it secretly till the year 116, when it was found under the pontificate of St. Alexander I. It was found by St. Balbina, who confided it to Theodora, a devout noble Roman lady, sister of St. Hermes, Prefect of Rome.* Theodora caused an oratory to be erected on the Esquiline Hill; the chain was deposited in it, and from that time it was exposed to the veneration of the public. At this time the two chains wherewith St. Peter was bound by order of Herod Agrippa (see Acts xii.) were in the possession of the Patriarch of Jerusalem. But when the Empress Eudoxia had brought one of these chains to Rome, she at once caused a magnificent basilica to be erected in place of the shrine built by Theodora, and in this edifice, well known in our days as the Eudoxian Basilica, or of the *Chains of St. Peter*, she desired the chain of Rome and that of Jerusalem to be placed. These two chains are still to be seen in the said basilica, where they are kept in a very artistic costly reliquary. Neither of them, how-

* From the acts of the Martyrdom of St. Alexander.

ever, is entire ; for such was the devotion toward these precious relics, that the Popes on different occasions gave some of their links to persons well deserving of the Church. The larger of the chains in this shrine has twenty-eight links, the last of which is fastened to a much larger one, which was riveted around the neck of St. Peter when he was led to martyrdom. The smaller chain has only five links, the last of which is in the shape of an S. These parts of the two chains are connected together so as to form one continuous chain. The conjunction of the two chains happened as follows : When one of the chains of Jerusalem was brought to Rome by Eudoxia, the Sovereign Pontiff, accompanied by a multitude of the Christians, desired to compare it with that of the Mamertine Prison ; but as soon as the two were brought into contact, they immediately became joined together so as to form as it were one chain made by the same workman. As this miraculous event occurred on the first day of August, it was ordered that the Feast of the Chains of St. Peter be celebrated through the whole Church on this day every year. And from this time the honor which had been given to pagan festivals on that day began to be given to the chains of Peter, which by

their touch alone cured the infirm and drove out devils. For example, in the year of salvation 969, it happened that a certain Count of the Emperor Otho was seized by demoniacal possession, and tore himself with his teeth. By the Emperor's order he was brought to the Sovereign Pontiff John; as soon as the holy chain touched the Count's neck, the impure spirit, rushing out from him, left him free, and from this time the devotion to the holy chains was propagated in the city of Rome.

There is another memorial of St. Peter in the Church of St. Frances Romana, on the Forum. "In the twelfth year of Nero, St. Peter, who had absented himself for a time, came back to Rome, and Paul, *his most dear brother* (II. Pet. iii. 1), came also to help him revive the Church, which was being cruelly wasted. Here both preached to the Gentiles the name of Jesus Christ, His sufferings for the sake of men, His death and His resurrection, of which they declared they were witnesses. They declared to all that there is no salvation save in His name. To the obstinate Jews they recalled to mind the prophecies of Jesus Christ regarding the destruction of Jerusalem, and pointed out their near fulfilment. Such was the eloquence and power of their preaching, that it penetrated the very

hearts of their hearers. An immense number of Jews embraced the faith, notwithstanding the persecutions of Nero and the trials prepared for them by their former coreligionists. In those terrible struggles the Church found more strength and glory. She had disciples in the very palace and family of Nero. These heroic souls, charmed with the beauty and holiness of the Gospel, had cheerfully embraced the Christian faith, regardless of the favors of the emperor, regardless of the loss of wealth and glory. Those conversions served only to increase the rage of Nero against the apostles. For some time he had resolved to put them to death, but he desired first to humble them and confound their doctrine. He well knew that the efficacy of their preaching was chiefly due to the miracles which they performed. He therefore thought it advisable to oppose the miracles of an impostor to those wrought by Peter and Paul. At that time Simon Magus, of Samaria (see Acts viii.), so captivated the Romans, and especially Nero, that they decreed to him divine honors. Depending on the power of the demons whom he invoked, he caused it to be announced everywhere that on a given day he would ascend into heaven, which was his dwelling and his kingdom. He at the same time challenged the apostles to imi-

tate him, or else to acknowledge him as the son of God and themselves as impostors. Peter and Paul, after fasting and praying, went bravely to the spot whence Simon was to ascend into heaven in presence of an immense multitude. Simon was indeed carried by the wicked spirits on high, in what appeared to be a carriage drawn by fiery horses; but Peter and Paul, falling on their knees, prayed to Almighty God to confound this sacrilegious impostor, who attempted to rival God Himself, and to imitate the ascension of Jesus Christ. Their prayer was heard; he suddenly fell to the ground and broke his legs. He was taken up covered with blood, and carried to the upper apartment of a neighboring house; but overcome with despair through the violence of his pains, and much more with shame and with rage, he threw himself out of the window, and died on the spot. According to a pious tradition, the mark of St. Peter's knees remained engraved on the stone on which he had prayed. This stone has been set in the wall of the west transept of the Church of St. Frances.

There is on the Appian Way a very ancient and interesting church named after SS. Nereus and Achilleus. There is connected with this venerable building a very touching legend which we love

to transcribe, because it shows how great was the veneration and affection of the Christians of Rome toward the prince of the apostles. This church was mentioned as early as the fifth century by the title of *in fasciola*. It was so named from the fact that Peter, passing by that part of the Appian Way, a bandage which covered the sore caused by the wearing of the chain fell off his leg, and the church was erected on the spot in memory of the event.

There are yet more striking memorials of St. Peter in Rome. We mean the splendid monuments erected over his relics. The three principal basilicas of the city contain some of the relics of our apostle. The great Church of St. Paul, outside of the walls, contains a part of the body of St. Peter, together with a part of the body of St. Paul. In the very beautiful *baldachino*, in the middle of the transept of the Basilica of St. John Lateran, the head of St. Peter is enclosed in a bust, and that of St. Paul in another. I hardly need mention the great Basilica of St. Peter, a more admirable structure than which is not found in the world. Descriptions of this building, of its admirable proportions, of the works of art which it contains, are found in thousands of books, so I will merely say that the greater part of those who visit St. Peter's are

brought there by a desire to venerate the great apostle, and to recommend themselves to his prayers near the altar which covers his remains. We do not know of a shrine around which more fervent prayers are poured out. Pilgrims come there from all parts of the world; there was no time when men of all conditions and from all climes did not come here to pray for themselves, for their families, for the Church in general; and all the bishops who have charge of a diocese are bound by the laws of the Church to come to Rome at stated times to pray for their diocesans, and to obtain for themselves a participation of the spirit of St. Peter by kneeling at his altar.

The source of this devotion toward St. Peter is easily accounted for. Before St. Peter came to Rome, we know that he had preached the Gospel and founded churches in many parts of the world, but especially in Asia Minor, as the Acts of the Apostles have it, and in a great many cities of the same country not mentioned in the Gospel. Now, intercourse between those cities and Rome, which was then the capital and mistress of the world, was of daily occurrence. Those Christians of the East, coming to the city of the emperors, related the miracles performed by Peter, and the doctrine which he taught

among them. They spoke of the dead which he raised to life, of the sick and demoniacs who were cured by his mere shadow. Some of them had heard him preach in Jerusalem on the Day of Pentecost; this they related in Rome, and averred that he was the vicar of Him whose doctrine he preached. From the East Peter had come to the West. He had made Rome the seat of his power; from this city he had established churches in Italy, Sicily, the Gauls, Spain, and some say that he went to England. He had lived twenty-five years in Rome, devoting himself to the care of the poor, of the afflicted, as well as of the rich. Rome remembered the kindness of his heart, his penitential spirit, as also his power. Thousands of them had known him to defeat Simon the Magician by his prayer; but let us never forget it—the Christians of that day knew of the promises made to him by his Master: “Thou art Peter (that is, a rock), and upon this rock I will build My Church.” “Feed My lambs; feed My sheep.” “I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren.”

Oh, there is no question about it, the early Christians, and those who came after them, venerated St. Peter as the vicar of Jesus Christ and the head of the Church, and this they did with

sentiments of faith and gratitude. To whom else could they have gone? He had the words of eternal life in virtue of the promise of the Good Shepherd, and blessed are we who are governed by one who has succeeded to his office and power.

CHAPTER X.

PETER'S SUCCESSORS.—THEIR POWER AND PREROGATIVES.

Institution of the Papacy.—Supremacy of Honor and Jurisdiction.—Papal Infallibility.

THE thousands of pilgrims who come to Rome to venerate St. Peter and pray over his tomb have another object also in view. They come to Rome to venerate the Pope, whom they believe to be the successor of Peter.

The eternal Pastor and Shepherd of our souls, in order to continue for all time the life-giving work of His redemption, determined to build up the holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into His glory, He prayed unto the Father, not for the apostles only, but for those also who, through their preaching, should come to believe in Him, that all might be one, even as He, the Son, and the Father are one (John xvii. 21). As then He sent the apostles whom He had chosen to Himself from the

world, as He Himself had been sent by the Father, so He willed that there should ever be pastors and teachers in His Church to the end of the world; and in order that the episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set blessed Peter over the rest of the apostles, and fixed in him the abiding principle of this twofold unity and its visible foundation, in the strength of which the everlasting temple should rise, and the Church in the firmness of that faith should lift up her majestic front to heaven. Peter had been appointed the prince of all the apostles, the visible head of the Church militant, and received directly and immediately from Our Lord Jesus Christ not only a primacy of honor, but a true and proper jurisdiction (see the preceding chapter).

That primacy of honor and jurisdiction of Blessed Peter is perpetual in the Roman Pontiffs, for "that which the Prince of shepherds and great Shepherd of the sheep, Jesus Christ Our Lord," established in the person of the blessed apostle Peter, to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly

in the Church, which, being founded upon the rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the prince and chief of the apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from Our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges to this day, and always in his successors, the bishops of the Holy See of Rome, which was founded by him and consecrated by his blood.

As to the nature of this jurisdiction, it extends not only to matters of faith and morals, but also to those which pertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor, through the preservation of unity, both of communion and of profession of the same faith of the Roman Pontiff.

The Pope teaches infallibly. This follows clearly from the promises made by Our Lord to St. Peter, and in his person to his successors: *Feed My lambs; feed My sheep. I have prayed for thee, that thy faith fail not.* A pope is not impeccable; like other men, he may violate the law of God, as St. Peter did before he succeeded

to Jesus Christ as head of the Church, though his sin was one of frailty, not a sin against faith ; but when addressing the universal Church in virtue of his apostolical office, regarding matters of faith and morals, he cannot but be infallible, *in virtue of the divine assistance which was promised to him* (Vatican Council).

CHAPTER XI.

THE POPE IS NOT THE GOOD SHEPHERD.—JESUS CHRIST IS THE GOOD SHEPHERD.

St. Peter himself and the Popes Teach this.

THE Sovereign Pontiff is indeed a good shepherd, but not *the* Good Shepherd. Blessed Peter was the first chosen by Christ Himself, nay, commanded by Him to govern the Church—"Feed My lambs, feed My sheep;" but it never entered into his head to represent himself as the source of grace and authority; he never invited his spiritual children to address their prayers to him; but he styled himself in his letters as the *servant and apostle of Christ*. Peter, like all the apostles, taught that he was an *ambassador* of Christ. His only concern was to teach the doctrine of his Master, and point out the examples He had left to mankind; and in the last chapter of his first epistle, he has the following remarkable passage: "The presbyters, therefore, who are among you, I beseech, as a fellow-presbyter and witness of the sufferings of Christ, as also a partaker of the glory which is to be re-

vealed : Feed the flock of God which is among you, overseeing not by constraint, but willingly, according to God ; not for filthy lucre, but cheerfully. Nor as lording it over the clergy ; but becoming a pattern of the flock from the heart ; and when the chief Shepherd will appear, you shall receive an unfading crown of glory" (I. Pet. v. 1-3). Here we see that blessed Peter acknowledges a *chief Shepherd* who is not himself ; the flock over which the bishops presided is the *flock of God* ; yet Peter acts as having power, and teaches the other bishops how they should conduct themselves toward their flocks.

The Pope continues to act as blessed Peter did ; he acknowledges himself to be *the servant of the servants of God* ; he declares that the power which he enjoys was granted to him ; yet he speaks as one whose power is supreme, universal over the Church ; he acts as one whose sacred duty is to feed the whole flock, for that was the order of the Master—*Feed My lambs, feed My sheep.*

As to the flock over which he presides—a flock which is scattered over the whole world—they do not address their prayers to the Pope, but they pray for the Pope, and their prayers for his welfare are as earnest and continuous as were the

prayers of the Church in Jerusalem for St. Peter, when he was cast into prison by Herod. "O God, the pastor and ruler of all the faithful, look down in Thy mercy upon Thy servant [Leo], whom Thou hast appointed to preside over Thy Church, and grant, we beseech Thee, that both by word and example he may edify all those who are under his charge, so that, with the flock intrusted to him, he may arrive at length unto life everlasting, through Our Lord Jesus Christ. Amen." Such is the prayer which the Church, especially through her priests, recites every day for the vicar of Christ.

Although the Pope is not the Christ, the Good Shepherd, in person, we are deeply convinced of our obligation to obey him, and this we do cheerfully, not only when he commands, but also when he merely recommends—when, for instance, he desires us to recite the rosary during the month of October, or a daily prayer before an image of the Holy Family. The sheep of Christ know the voice of the shepherd appointed by the chief Shepherd, and this our forefathers in the faith were also wont to do. "Obey your prelates, and be subject to them; for they watch as having to give account for your souls, that they may do this with joy and not grieving, for this is not profitable for you" (Heb. xiii. 17).

Unfortunate are those who knowingly reject the authority of him whom Jesus Christ wills them to obey. Among all nations, they who insult an ambassador insult the government which he represents. Of this we have an example in the very days of King David :

“ And it came to pass after this, that the king of the children of Ammon died, and Hanon his son reigned in his stead.

“ And David said : I will show kindness to Hanon the son of Naas, as his father showed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon,

“ The princes of the children of Ammon said to Hanon their lord : Thinkest thou that for the honor of thy father, David hath sent comforters to thee, and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it ?

“ Wherefore Hanon took the servants of David, and shaved off the one half of their beards, and cut away half of their garments, and sent them away.

“ When this was told David, he sent to meet them : for the men were sadly put to confusion, and David commanded them, saying : Stay at

Jericho, till your beards be grown, and then return" (II. Kings x.).

This insult to the representatives of the King of Jerusalem was the cause of a bloody war between David and the Ammonites. "Go and teach all nations. He that heareth you, heareth Me ; he that despiseth you, despiseth Me."

CHAPTER XII.

JESUS CHRIST IS MY SHEPHERD.

St. Paul.—The Magnificat.—“Dominus regit me, et nihil mihi deerit.”

DEVOUT souls love to remember and return thanks to God for the blessings which He has conferred upon them individually. St. Paul exclaims, “Christ loved me, and gave Himself up for me.” The most holy Virgin sings out in presence of Elizabeth, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His hand-maid ; for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name” (Luke i. 47–49). When Our Lord Jesus Christ was on earth, He said of Himself, “Blessed are the eyes which see what you see, and the ears which hear what you hear.”

But the Good Shepherd was not then present in every place at the same time ; and although He ceased not to travel through the whole country and to preach everywhere, His blessed

voice was heard comparatively by few only; few only of the sick were visited or cured by Him, and the miraculous multiplication of loaves in the desert benefited a few thousands only. Not so, however, in the Church, where the Good Shepherd is represented by the Pope. Every soul in the Church seems to be the sole object of the solicitude of the Good Shepherd, so that each of us may also exclaim, *Jesus Christ loved me*, or, rather, *Jesus Christ loves me*. Was there in the past, is there in the present, a single moment when we received not of Him some token of His love and providence?

When David, pursued by Saul, had withdrawn to the desert of Ziph, the Lord protected him amid dangers, provided him abundantly with the necessaries of life, confirmed him in the hope of becoming king over all Israel, and of dwelling in the house of God unto length of days. During the time of his exile he composed the following admirable psalm, which is a touching expression of the sentiments which should animate the members of the Church of Jesus Christ, the Good Shepherd.

“The Lord ruleth me, and I shall want nothing.

“He hath set me in a place of pasture.

“He hath brought me up on the water of refreshment.

“He hath converted my soul.

“He hath led me on the paths of justice, for His own name’s sake.

“For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me.

“Thy rod and Thy staff : they have comforted me.

“Thou hast prepared a table before me, against them that afflict me.

“Thou hast anointed my head with oil ; and my chalice which inebriateth me how goodly is it !

“And Thy mercy will follow me all the days of my life :

“And that I may dwell in the house of the Lord, unto length of days” (Ps. xxii.).

We think it unnecessary to make any comment upon this admirable psalm. Let us rather recall to mind the graces of all kinds we received in the past—Baptism, Confirmation, the Holy Eucharist, the hope of a glorious and immortal crown in heaven. The Good Shepherd *ruleth me, and I shall want nothing.*

CHAPTER XIII.

THE GOOD SHEPHERD AND THE YOUNG.

The Young Loved by Jesus Christ. — Care of the Church for the Young.

“SUFFER the little children to come to Me, and forbid them not.” These are sweet words, and we connect them with the actions of Jesus Christ, who embraced and blessed the children. All men love young children; they are the delight, the hope of their parents. There is something so charming in their features, in their simplicity, in their affection toward their parents. Our Lord, however, loved them on more exalted grounds. He considered them as His creatures, particularly dear to Him on account of their innocence, and on this account entitled to the kingdom of heaven, when they had received holy baptism. So dear are they to the Good Shepherd that He said twice to St. Peter, “*Feed My lambs,*” before commanding him to feed *His sheep*. What parent, if neglectful of the soul of his children, should not tremble at the warning, “See that you despise not one of these little ones;

for I say to you that their angels in heaven always see the face of My Father, who is in heaven. It is not the will of My Father that one of them should perish." The Church has inherited the spirit of her Founder. If you, dear reader, have had the good fortune to have a good Christian mother, you may have heard her say that before you were born she had often placed the fruit of her womb under the protection of Mary, and received Communion for you when the day of your birth was near at hand. How anxious she was to have you baptized immediately after your nativity, how careful when you were yet an infant to trace the sign of the cross on your forehead, to sprinkle you with holy water, to call upon your good angel to protect you! It is the Church of the Good Shepherd which taught her thus to sanctify your soul. But what of the Church herself, how does she treat the young? It is in a house of the Good Shepherd, of Him who gave His life for His flock, that she receives the new-born infant. In the name of the Good Shepherd she took possession of you by signing all your senses with the sign of the Crucified. The child has become a member of the flock by baptism; he will henceforth be guided by vicars of the chief Pastor; his name is written in the book of heaven, and the keys of Peter will open for

him the gates of Paradise if he be faithful to lead a holy life.

We know nothing so admirable as the action of a pious mother teaching her young children to bless themselves, to lisp the names of Jesus and Mary, speaking to them of God the Creator, of Jesus Christ the Redeemer. But all the young have not the care of a mother; many of them are left orphans. God, the Father of the orphan, communicates His spirit to souls who wish to glorify Him. They leave their father and mother, not to cleave to a husband or a wife, but to make themselves the fathers or mothers of the poor infant. Enter a Catholic orphan asylum, and see if the orphans are not cared for there much better than they would in many instances have been by their natural parents! The writer of these lines has often been delighted to hear these forlorn ones recite the Lord's Prayer, the Hail Mary, and to see them bless themselves with so much devotion; and then, who has not admired how naturally they take to the love of the Good Shepherd by beholding His pictures, especially those of the Infant of Bethlehem or the Crucified on Calvary? What is the source of that immense interest of the Church toward the young, if it be not the heart of Him who said, "*Suffer the little children to come to Me*"? If from the

family hearth, from the orphan home, you pass to a parish church, there you shall find that the work of feeding the lambs is going on. Who is he who here represents the Good Shepherd? He is one who is in communion with the Pope, otherwise the doctrine which he teaches would not be the Gospel of Jesus Christ. But who is he? The poor parish priest, who spends hours, days, weeks, and months in teaching children. He may be a man of noble family, one who had occupied important functions in the State; he may be a writer of great excellence; but with that all he will not, he cannot leave the duty of teaching the children committed to his care; for they ask for bread, and if he leaves them there will be no one to give it to them. The pastor of souls takes heed not to forget the sentence which the Lord will pronounce on general judgment day—"I was hungry, you gave Me not to eat. Depart from Me." This good shepherd prepares carefully the lessons he must give to the young; he makes himself little with the little ones, he teaches them all that Christ had commanded His apostles to teach about God, about Jesus Christ, about their own souls, and the commandments they are bound to observe. When the time approaches on which the children will partake of Holy Communion, the solicitude of the pastor

increases ; he purifies their souls in the sacrament of Penance, and then a bishop will come to confer on them the sacrament of Confirmation, and the new soldiers of Christ, fully instructed in the doctrine of Jesus Christ, and strengthened with His grace through the sacraments, may now go out into the world, well prepared to resist the temptations they will find there. In connection with this subject, we beg the reader to observe that this work of instructing the children goes on in the whole world. We see it realized in our country, where there are regular pastors ; we see it going on among many barbarous countries, where Catholic missionaries rescue poor children forsaken by their parents, and baptize thousands of them every year.

This may be the place to mention another point—a point quite important in the instruction of the young—and it is this, that we are forbidden to place in their hands books condemned by the Church, for indiscriminate reading would infallibly lead to the losing of faith or corruption of morals.

CHAPTER XIV.

THE GOOD SHEPHERD AND THE WORLD.

“Dominator Terra.”—The Vatican Council.—Psalm lxxi.—“Dominabitur a mari ad mare.”

THE prophets who foretold of the Messias spoke of Him as one who was to “*rule the world*,” “in whom all the nations of the earth were to be blessed,” and Jesus Christ Himself said to the twelve, “going through the whole world, teach all nations.” It has been our good fortune to be in Rome on some occasions when the Holy Father had invited or ordered all the bishops of the world to come to the Holy City, on the occurrence of some important celebration. We remember particularly the great Vatican Council, which lasted from December 8th, 1869, to the middle of July, 1870. There were as many as seven hundred and fifty at one of the meetings. Each public session, presided over by the legates of the Pope, began by the recitation of the Creed. The members of this august council had come from all parts of the world; they represented all the Catholics of the world. Many of them were confess-

ors of the faith, many had left all things and had gone to distant regions, where they spoke tongues hitherto unknown to them ; but all without hesitation professed aloud the doctrine taught by the twelve, and declared their readiness to believe every doctrine that would be defined by the Church, for such is the meaning of the words *I believe in the Catholic Church*. How touching it was to see the prelates kneel around the tomb of St. Peter, after adoring the Blessed Sacrament ! How full were their hearts when they bid adieu to the prince of pastors, and knelt to receive his blessing ! To almost all the fathers of the Vatican Council the blessing of Pius IX. was the last blessing they received at the hands of a Pope ; they went back to their respective fields of action. Many of them died very far away from the land of their birth, but they kept the faith of the Good Shepherd to the end ; they preserved it among their flocks or implanted it in countries where the cross had never been seen. They have gone to the chief Shepherd to receive an unfading crown of glory. That which happened at the Vatican Council will continue to the end of time. There will always be in the Church a supreme pastor, representing the Chief of pastors, and his teaching will always be infallible. If you, dear reader, have any doubt regarding the communion

of Catholics with the Pope, go to Rome, and there you will see every day men from every part of the world coming to pay their respects to and receive the blessing of the Vicar of Jesus Christ. But it is not necessary to go so far in order to be convinced of the catholicity of the Church of which the Sovereign Pontiff is the head. In the Church of Jesus Christ there is *one body and one spirit, as they are called in one hope of their calling ; one Lord, one faith, one baptism, one God and Father of all, . . .* because there is one head. He who died on the cross has ascended into heaven, is no longer visible among us ; but His successor is visible, and he continues, as the Lord Jesus did, “to give some apostles, and some prophets, and some evangelists, and others pastors and teachers : for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith and of the knowledge of the Son of man, . . . that we may no more be children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, in craft according to the contrivance of error” (Eph. iv. 11-14).

When we think of past and present evidences of the extent of the spiritual power of the Sovereign Pontiff, we recall to mind the prophetic language of King David in the seventy-first

Psalm concerning the Messias : " He shall judge the poor of the people, and He shall save the children of the poor, and He shall humble the oppressor. And He shall continue with the sun, and before the moon, throughout all generations. . . . In His days shall justice spring up, and abundance of peace, till the moon be taken away. And He shall rule from sea to sea, and from the river unto the end of the earth. Before Him the Ethiopians shall fall down, and His enemies shall lick the ground. The kings of Tharsis and the islands shall offer presents, the kings of the Arabians and of Saba shall bring gifts, and all kings of the earth shall adore Him, all nations shall serve Him. . . . Let His name be blessed forevermore ; His name continues before the sun. And in Him shall all the tribes of the earth be blessed, all nations shall magnify Him. Blessed be the Lord, the God of Israel, who alone doth wonderful things. And blessed be the name of His majesty forever ; and the whole earth shall be filled with His majesty. So be it. So be it."

CHAPTER XV.

THE GOOD SHEPHERD AND THE DIOCESE.

*The Pope Governs the World, Bishops a Diocese.—
Consecration of a Bishop.—Origin, Nature, and
Duties of the Bishop's Office.*

As the Sovereign Pontiff, the chief representative of the great Shepherd of the flock, has jurisdiction over and governs the world, so bishops under him and in communion with him govern the districts assigned to them by him. There are many now living in the United States who remember how few Catholics there were in the country at the beginning of the nineteenth century. There was then only one bishop, who resided in Baltimore, and some ten years elapsed before other sees were established. The number of episcopal sees and of ecclesiastical provinces has now multiplied in a most remarkable manner, yet there has been no schism in the Church of the United States; there is among us unity of faith and of discipline. There is among the members of the hierarchy that peace and harmony which Jesus Christ asked for and left to His disciples—

My peace I give you. The few clouds which appeared were soon dispersed by the action of the successor of Peter, and the sheep of the fold have wanted nothing that was needful for their sanctification. Whence is this? "This is the Lord's doing, and it is wonderful in our eyes" (Ps. cxvii. 23).

The office of bishop in the Church is the most important next to that of the Pope. The following instruction regarding the ceremonies of a bishop's consecration will throw much light on the origin, the nature, and the duties of the episcopal office.

AN INSTRUCTION CONCERNING THE ORIGIN, NATURE,
AND EFFECTS OF AN EPISCOPAL CONSECRATION.

In order to understand the rite of an episcopal consecration, we have to go back to the days of Jesus Christ, the founder of the Church and of all that belongs to its administration and the sanctification of her children. The pillars and the rulers of His Church were the apostles. How did Our Lord conduct Himself toward them? Such shall be the conduct of the Church toward the bishops destined to continue their work.

Some years ago we visited near the city of Tiberias, in Galilee, the famous mountain of the

Beatitudes. At the beginning of His public life, the Son of God had gone up the highest point of that mountain and had passed the night in the *prayer of God*. When the morning had come the mountain was surrounded with an immense multitude, among whom were many of His disciples. Coming down to them, He called twelve of them by name, whom He named apostles. The first of these was Simon son of Jona, whom He surnamed Peter, whom, near the same spot on the lake, He commanded to feed the lambs and the sheep, and who was ever afterward acknowledged to be the head of the apostolic body.

Why had He chosen them? That they might go and teach the Gospel. But they were not as yet qualified to do this work, and He Himself would be their model and their teacher. He would have them follow Him everywhere, to be witnesses of His miracles, of His private life; He explained to them privately what He had taught the people in parables.

What was the work He had assigned to them? That they might teach men in the whole world to serve God; that they might apply to men the merits of His passion.

This was a task far above the capacity of these twelve ignorant fishermen. But He *would not*

leave them orphans. He was to be with them all days, until the consummation of the world. He promised to send them the Holy Ghost, who would teach them all truth and suggest to them all things whatsoever He had commanded them.

The Spirit of God did really come down upon the apostles, and they immediately began to speak. God gave power to their words, and the face of the world was renewed through their preaching.

Upwards of 1800 years have elapsed since the Lord Jesus Christ chose the apostles and qualified them to teach and sanctify men, but He has through that lapse of time sent successors to this chosen band, invested with the same powers, and filled with the same light and strength conferred upon the apostles by the Holy Spirit.

Let us enter a cathedral church on the day of the consecration of a bishop. We see here a great multitude of faithful people come from all parts of the diocese, as they had come from Judea, Jerusalem, and the sea-coast of Tyre and Sidon to hear Our Lord on the mountain, and be healed from their diseases. All those present in the church are anxious to see their bishop, the father of their souls, the ruler of their diocese.

The consecrating archbishop or bishop has

been duly authorized to perform the ceremony. But what of the bishop-elect? Has he come here as an intruder? Not so. Whenever a see becomes vacant, or a coadjutor is desired to help a superannuated bishop, the eyes of all Catholics turn to Rome, to the successor of Peter, just as the disciples on the mountain were attentive to the voice of Jesus Christ.

The first ceremony in the rite of a bishop's consecration is extremely impressive. The oldest of the assistant bishops addresses himself to the consecrator, and says aloud: *Most Reverend Father, our holy Mother, the Catholic Church, asks that you promote this priest here present to the burden of the episcopate.* To this the afore-said consecrator replies, *Have you an apostolical mandate?*

The senior assistant replies, *We have it.* If any priest would suffer himself to be consecrated without due authority from the Pope, both himself and the consecrator would be suspended.

Now, however, knowing that the appointment comes from Rome, the consecrator and all the assembly rejoice, for this is the work of God. The Pope is the vicegerent of Christ, the bishop-elect is really the elect of God. The hearts of all are filled with emotion when they hear that Jesus Christ has given them a father and guide.

The bishop-elect must not only receive his mission from Rome, he must also remain united with and obedient to the Sovereign Pontiff; for to separate from the See of Peter would be spiritual death to himself and to his diocesans. He therefore swears fidelity to the successor of Peter, promises to visit the *limina apostolorum* every tenth year, and to give to the Pope a full account of his administration. He therefore recites the oath on his knees.

The priest who is promoted to the episcopal office must be well informed of all that belongs to that office. The twelve apostles had been taught three whole years by Jesus Christ Himself. The bishop-elect could not have enjoyed this privilege; but his preparation with us for the priesthood alone lasts about twelve years, and after his ordination he continues to acquire more ecclesiastical knowledge by constant study, and sometimes by teaching in colleges or seminaries. The consecrating prelate does, however, aloud, question him concerning the doctrines of the Church, and his determination to teach them in their purity, and to observe all the obligations of his office.

Through the preceding examination the consecrating prelate has convinced himself that the candidate has been duly elected, and is worthy

to receive consecration. Nothing more can be asked of him. The Church has fulfilled the direction of the great Apostle, *not to impose hands on any one lightly*. But if Christ spent the night in prayer before calling the apostles by name ; if the apostles themselves spent ten days in preparation to receive the Holy Ghost, how much more earnestly should the Church give herself to prayer before imposing hands on the new elect ! The fast of the *ember days* was instituted as a means to obtain fervent ministers of the altar, but for the consecration of one who is to be the ruler of a diocese special prayers and fasts are to be offered to God.

The Mass begins ; the Lord Jesus Christ Himself will soon be present on the altar in the state of victim. To whom should we go on this solemn occasion save to Him who is the light of the world and the very fountain of life ?

Shortly after the beginning of the Mass, there is performed a ceremony which draws tears from many eyes. It is the prostration of the bishop-elect, and the recitation of the Litany of Saints.

Let us for an instant turn our eyes from the bishop-elect and the consecrating prelate. Around or near the altar I see young levites, venerable priests, members of the regular clergy. All these seem to say to the bishop-elect, Thou

art to be our father, our guide, and our judge. Thou art he who will interpret for us the words of the Scripture, the meaning of the sacred canons; to thee it will belong to settle controverted points of discipline. At thy hands we are to receive ordination. To thee will belong to regulate and preserve in due order all that pertains to the altar and its sacrifice. To thee will belong the duty of seeing to the proper administration of the sacraments. Oh, may the Spirit of God come down upon thee, and the virtue of the Most High overshadow thee!

The cathedral church on the day of a consecration is filled with representatives, not of the episcopal city alone, but from all parts of the diocese. Joy, gratitude to God, are the sentiments which prevail in all hearts. Theirs are the feelings of Zachary when he exclaimed: "*Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people.*"

Henceforth the children will be provided with the doctrine and the bread that came down from heaven; henceforth sinners will be reclaimed; henceforth pure hands and hearts will offer the sacrifice at the altar; henceforth the word of God will be preached to all in its purity, the sick and the dying will be comforted in their distress,

and all will be encouraged to follow Jesus Christ on earth, that they may share His glory in heaven.

At this juncture, as the act of the episcopal consecration is near at hand, the consecrating prelate says to the elect, summing up, as it were, all the duties of his office :

“It is the duty of a bishop to judge, to interpret, to consecrate, to ordain, to offer, and to confirm.”

All are now invited to pray for the elect, all fall down on their knees, both in the chancel and in the body of the church. As to the bishop-elect, thunderstruck as it were at the sight of the burden to be soon placed upon his shoulders, he prostrates himself on the floor, while the Litany of Saints is recited or sung.

The sight of the bishop prostrate on the floor, the voices of the multitude imploring the mercy of God and the intercession of the saints, are a striking figure of the Church. All the members of this assembly are members of Jesus Christ by baptism ; they all unite their prayers that the blessing of God may come down upon one who is to guide them to the house of God, and to His saints in heaven.

The consecrating prelate and the two assistant bishops were on their knees during the singing or reciting of the Litany, but the consecrator

rises immediately before the final invocation, and turning toward the elect, still prostrate, with the mitre and crozier, sings or says aloud :

“ *That Thou vouchsafe to bless this elect.*”

Res. “ *We beseech Thee to hear us.*”

“ *That Thou vouchsafe to bless and sanctify this elect.*”

Res. “ *We beseech Thee to hear us.*”

“ *That Thou vouchsafe to bless, to sanctify, and to consecrate this elect.*”

Res. “ *We beseech Thee to hear us.*”

The consecrator again prostrates himself, and the Litany continues to the end.

THE EPISCOPAL CONSECRATION.

The consecrating bishop rises with the two assistant prelates. Each touches with both hands the head of the elect, and says, *Receive the Holy Ghost.*

At the pronouncing of those words with the imposition of the hands, the elect has received the episcopal character. He is forever a bishop of the Church. Forever, for time and eternity.

INVOCATION OF THE HOLY GHOST, ANOINTING OF THE BISHOP'S HEAD.

Shortly after the words of the consecration have been pronounced, we behold a ceremony which reminds us of the Day of Pentecost.

The consecrating bishop, extending his hands before his breast, has begun to sing an admirable preface, which he soon interrupts to begin the hymn, "*Come, Holy Ghost, Creator, come.*"

The apostles had been not only called, but consecrated before the days of Pentecost; but they had need of a special indwelling of that Holy Spirit of light and of strength before leaving Jerusalem; and thus the new bishop had received, previous to his consecration, the power to say Mass, to forgive sins, etc.; but though grace was annexed to the consecration, he is still much in need of a special grace of the Holy Spirit, both for his own sanctification and that of his diocesans. This is the reason why the bishop begins, and the chanters continue, the solemn invocation to the Holy Ghost.

At this juncture the consecrator rises, and sits on the faldstool before the middle of the altar; then he dips the thumb of his right hand in the holy chrism, and anoints the head of the bishop-elect, saying, in the mean time: "*May thy head be anointed and consecrated by the heavenly benediction in the pontifical order, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Peace be with thee.*"

When we see the consecrated bishop crowned, as it were, with a halo of glory, we remember

that he is more than a king or a prophet. He is the chief representative of Jesus Christ, the *Anointed of God, the King of ages, immortal, invisible.*

At the sight of her newly-appointed bishop, the Church endeavors to express her joy and gratitude in such language as the following: "*May constant faith, pure love, sincere piety abound in him. May his feet by Thy gift be beautiful for announcing the glad tidings of peace, for announcing the glad tidings of Thy good things. Let him who shall curse him himself be cursed, and let him who shall bless him be filled with blessings. Be Thou his authority, be Thou his power, be Thou his strength. Multiply upon him Thy blessings and Thy grace, so that by Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace may be faithful. Through Our Lord Jesus Christ.*"

ANointing OF THE BISHOP'S HANDS.

When a deacon is ordained priest, the bishop anoints his hands, which are to touch the sacred Eucharist. But the hands of the bishop are destined to be employed in everything belonging to the holy sacraments, such as the altar, the sacred vessels, the ordination of priests, the sacrament of Confirmation. As these hands of the anointed

of God are destined to perform more sacred functions than those of the priest, they also should have a special consecration. Behold the form of this consecration: "*May these hands be anointed with the sanctified oil and the chrism of sanctification! As Samuel anointed David to be king and prophet, so may they be anointed and consecrated, in the name of God the Father, and of the Son, and of the Holy Ghost. . . . May God and the Father of Our Lord Jesus Christ, who has Himself willed to elevate thee to the dignity of the episcopate, bedew with chrism, . . . and make thee fruitful with the richness of spiritual benediction. Whatsoever you shall bless, may it be blessed, and whatsoever you shall sanctify, may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable in all things unto salvation. Amen.*"

THE PASTORAL STAFF.

The staff in the hands of an old man is the support of his weakness. The pastoral staff or crozier, which the consecrator now blesses, is also a pledge of the protection of God over the anointed. It also reminds the new prelate that he is a pastor not for himself, but for the people, that his duty shall be to reclaim sinners, and to encourage every good. The crozier of any

bishop who has a diocese may be really called *the staff of Jesus*, for He, the Prince of pastors, has given him the command: *Feed My sheep. Be thou a follower of Me, who am the Good Shepherd.*

OTHER INSIGNIA.

These are the *ring*, an emblem of fidelity, which is blessed and put on the bishop's finger with proper prayers; the *mitre*, an ornament of beauty which reminds us of the rays of glory which adorned the head of Moses; the *gloves*, to preserve his hands free from all defilement, that he may worthily offer the sacrifice and perform other sacred functions.

The new bishop may now take up the Gospel, and go *preach to the people committed to his care, for God is powerful to increase His grace in him, He who liveth and reigneth world without end.*

The consecration of the bishop being now complete, the consecrator continues the Mass. At the Offertory he sits down on the faldstool on the platform of the altar, and the new bishop comes up to him and offers to him on his knees *two lighted torches, two loaves of bread, two small barrels of wine.* The wine and bread are ornamented; two are decorated with silver, and

two with gold, bearing the escutcheons of the consecrator and the newly-consecrated bishop. This offering is an homage from the consecrated to the consecrator. Both are reminded by the lighted torches that they are the light of the world, that they should shine before men by their good work; the bread and the wine remind them that they should exercise hospitality; but above all things we must here recall to mind the last supper of Our Lord with His disciples. Soon, indeed, at the end of Mass, they will partake of the same sacred host, and partake of the same chalice.

The elect now sings: *Sit nomen Domini benedictum. Blessed be the name of the Lord. May Almighty God bless you, the Father, the Son, and the Holy Ghost.* And while he goes, clothed with his insignia, to bless all in the body of the church, let the sacred edifice resound with the solemn accents: *Te Deum laudamus; We praise Thee, O Lord; we acknowledge Thee to be the Lord.*

The newly-consecrated bishop may now go to his work, mindful of the words of the first vicar of Jesus Christ, St. Peter.

The presbyters, therefore, who are among you, I beseech, as a fellow-presbyter and witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed:

Feed the flock of God which is among you, overseeing it not by constraint, but willingly, according to God: not for filthy lucre, but cheerfully.

Nor as lording it over the clergy, but becoming a pattern of the flock from the heart.

And when the chief Shepherd shall appear, you shall receive an unfading crown of glory.

CHAPTER XVI.

THE GOOD SHEPHERD AND THE DIOCESE, CONTINUED.

The Episcopal Throne.—The Sacrament of Confirmation.—Ordination of Priests.—Episcopal Visitations.

WHOEVER enters a cathedral church for the first time in his life cannot fail to notice within the chancel a throne raised higher than the floor, though somewhat lower than the platform of the altar. This is the episcopal chair. The prelate when occupying this chair is partly turned toward the people, and has before his eyes the nave of the edifice, resembling an inverted vessel. Many anxious thoughts fill his heart when he sees before him some of his spiritual children who are Christians in name only; when he thinks of others whom he cannot see, but of whose bad conduct he is fully aware. How sad is his heart when he knows that there are so many sheep outside of his fold in the territory he has been appointed to govern! He might, however, recall to mind many actions and sayings of the chief Pastor of the sheep which are very proper

to comfort him. If *God be with him, who shall be against him?* Listen to the following occurrence in the life of Jesus Christ :

“ And when He entered into the boat, His disciples followed Him.

“ And behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep.

“ And His disciples came to Him, and awaked Him, saying : Lord, save us, we perish.

“ And Jesus saith to them : Why are you fearful, O ye of little faith? Then rising up He commanded the winds and the sea, and there came a great calm.

“ But the men wondered, saying : What manner of man is this, for the winds and the sea obey him ?”

“ *Going through the whole world, teach all nations ; behold I am with you all the days, until the consummation of the world.*”

As to the people who behold the bishop on his throne, their feeling is one of gratitude and confidence, for they know that he is an *ambassador* of the Good Shepherd. The bishop in his diocese has all the powers which he needs for the sanctification of his people. To him belongs the power to give perfect Christians to the Church by administering the sacrament of Confirmation ;

to him the duty to prepare virtuous youth for the ministry, to ordain them priests, and to send them to preach and administer the sacraments, precisely as he himself was sent by the Pontiff of Rome to govern his diocese, and as the Holy Father himself is sent by Jesus Christ. But as the bishop is the chief pastor of his diocese, to him it is given to represent more perfectly the Good Shepherd. For instance, he washes the feet of twelve persons on Holy Thursday, gives communion to the clergy on the same day that Our Saviour did; he calls them together to attend a spiritual retreat, or to take part in a synod. To the bishop, above the other clergy, belongs the duty to preach, "I charge thee before God and Jesus Christ, who is to judge the living and the dead, by His coming, and His kingdom: preach the word, be instant in season and out of season; reprove, entreat, rebuke in all patience and doctrine" (II. Tim. iv. 1, 2). This he does safely by adhering to the doctrine of the councils approved by popes, by communicating to his people the instructions directed to him by the reigning pontiff; and thus the sheep of the fold are in constant communication with the chief shepherd.

Teaching is not the sole duty of the bishop. Jesus Christ constantly invited His disciples to pray, and He prayed with them.

Our Catholic Indians well understand this obligation of their pastors, whom they call the *chiefs of prayer*. When the bishop ordains a subdeacon, he lays upon him the obligation to recite every day the holy office for the Church, and he is himself (in fully organized dioceses) surrounded with a body of canons whose chief duty is to offer public prayers in the cathedral, both mornings and evenings.

The bishop participates in and sees to the proper performance of the functions in the worship of God. It is not easy to understand the action of those who would do away with exterior ceremonies in the worship of God. It was not so under the Mosaic dispensation, and the following extract shows how well they were suited to inspire devotion.

“Simon the high-priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

“By him also the height of the temple was founded, the double building and the high walls of the temple.

“In his days the wells of water flowed out, and they were filled as the sea above measure.

“He took care of his nation, and delivered it from destruction.

“He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house, and the court.

“He shone in his days as the morning star in the midst of a cloud, and as the moon at full.

“And as the sun when it shineth, so did he shine in the temple of God.

“And as the rainbow giveth light in the bright clouds, and as the flower of roses in the days of spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

“As a bright fire, and frankincense burning in the fire.

“As a massy vessel of gold, adorned with every precious stone.

“As an olive-tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

“When he went up to the holy altar, he honored the vesture of holiness.

“And when he took the portions out of the hands of the priests, and he himself stood by the altar. And about him was the ring of his brethren: as the cedar planted in Mount Libanus.

“And as branches of palm tree, so they stood round about him and all the sons of Aaron in their glory.

“And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar to honor the offering of the most high King.

“He stretched forth his hand to make a libation, and offered of the blood of the grape.

“He poured out at the foot of the altar a divine odor to the most high Prince.

“Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.

“Then all the people together made haste and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the almighty God the Most High” (Ecclus. 1.).

The bishop must attend to everything connected with the worship of God, and especially with the holy sacrifice. He must be consulted regarding the place where it is to be offered. He consecrates the building itself, and the sacred vessels which come in contact with the body of Jesus Christ. He blesses the linen of the altar, the vestments of the priests, but particularly the altar, which receives a very solemn consecration. Although every Mass—even the Low Mass—is

celebrated with beautiful ceremonies, of which we never become tired, we must readily acknowledge that nothing can be more impressive than a Pontifical Mass, when the bishop of the diocese stands in rich vestments on the platform of the altar, surrounded and assisted by inferior ministers, placed between God and the people, bows down and prays to Him who is there present, whose name is the *Word of God*, the *Good Shepherd*.

The bishop should not confine his labors to those who come to worship in his cathedral. He must visit his whole diocese. Religious houses, colleges, pious associations—everything connected with the worship of God in his diocese is subject to his inspection. When visiting a parish church, he should examine the buildings, the vestments, the altars, etc. He should obtain information regarding the manners of the people and of the clergy ; inquire about the administration of the sacraments, the celebration of the rites of the Church, etc. The bishop may not forget the departed souls of his once spiritual children, for he should, in the course of his visitation to his parishes or missions, visit their graveyards, and the rite laid down for the visit to this sacred place is indeed very impressive. For our part, when the bishop stands and prays

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at the foot of a cross in an humble graveyard, situated generally in a lonely desert country, being surrounded by good Christians kneeling over the graves of their dear departed, we think of the Good Shepherd at the tomb of Lazarus; and when we recall to mind all the rules laid down by the Church for bishops who have charge of a diocese, we cannot but be convinced of the presence of the Good Shepherd among us. The Shepherd of to-day, although invisible, is the same who said nearly nineteen hundred years ago, "It is not the will of My Father that one of these should perish."

CHAPTER XVII.

THE GOOD SHEPHERD IN THE PARISH.

The Parish Priest.—Duties of the People toward him.

IN naming the *Good Shepherd* in the parish, we really refer to Jesus Christ Himself, who is the Shepherd of the whole Church and that of each separate diocese. But the work of the good shepherd in a parish is more tangible and constant than the work of the Sovereign Pontiff in the Church or that of the bishop in a diocese. The Good Shepherd, Jesus Christ, is represented in the parish by a man who is the visible pastor of his flock. Who has not noticed the tender, strong, constant attachment of parishioners toward their priest? Who has understood the immense charity of the pastor toward the lambs and sheep of his flock, save the pastor himself? This state of things is due to the fact that the visible shepherd is the ambassador of the invisible one. The members of his flock consider him as a sacred person, as a gift from God; the pastor considers each of his parishioners as one who has a soul immortal, redeemed by the blood

of Christ, and destined to reign with God in heaven.

The visible head of the parish is the father of each member of the flock ; they are unhappy unless they see him among them. He enjoys their esteem and affection, because he participates in all their joys and sorrows. Christian mothers venerate him, for they know that he opened heaven to their children by giving them holy baptism. Parents are thankful to him who teaches their offspring to love and venerate them, and prepares them for their First Communion, their Confirmation, or the great event of their marriage.

The poor of the parish are fond of their pastor, for he fails not to help and comfort them, as his Master did. You have often known and perhaps you now know of sick persons in a congregation. These are perhaps forsaken by former friends, or they may be total strangers in the place. Besides being attacked with sickness, they may be afflicted with poverty. The good pastor will not forget them, he will visit them frequently during their sickness ; each of his visits he will begin by saying, "Peace be to this house, and to all those who dwell in it ;" and one of his last visits he will end by saying, "May the body of Our Lord Jesus Christ keep thy soul unto life everlasting." We have all seen him praying for the departing soul ;

we have noticed how grieved he appeared at the death of one of his flock; how fervent his prayer when saying a last *requiem* over the grave.

The members of a good parish have no need of being told to *obey their prelates and be subject to them*. They consider his orders as the expression of the will of God; he may be said, in fact, to regulate the actions of every day during their whole lives. Go in spirit to the house of a Christian who obeys his pastor. As soon as each member of his family wakes from slumber, he blesses himself with the sign of the cross, and offers all his actions, his prayers, and sufferings according to the intentions and in union with the Sacred Heart of Jesus Christ. The morning angelus bell is ringing; it was the good priest who had it bought and consecrated, and every knee bows down to adore the Word Incarnate in the womb of Mary, and to ask the prayers of her who was given them as their mother.

See the good Christian at work! He has offered it to God, and while attending to it in a spirit of penance, he recalls to mind the instructions given the preceding Sunday by the pastor.

Night has come; all the household must now retire and take a needed rest, sanctified by the slumber of the Word Incarnate; but before they

bid each other good-night, they all kneel before a picture of the Holy Family; and how earnestly they pray for one another's welfare, for one another's sanctification, final perseverance, and reunion in heaven!

The duty of a shepherd of sheep is to provide his flock with rich, wholesome pastures; the duty of a shepherd of souls is to teach his parishioners to observe all things whatsoever Christ had commanded to His apostles. If he, this pastor of souls, were not guided himself regarding this matter, he might neglect some important instructions regarding faith or morals; but the pastor sent by the Church has received from her the proper directions. The books which the Church puts into his hands indicate to him what matters he must teach, at what time of the year he should place them before his people. She gives him directions as to the sacraments he should administer, and the manner of administering them; and so it happens that the whole life and doctrine of Jesus Christ is placed before the eyes of his parishioners during the course of the ecclesiastical year. As the Church is admirable in pointing out the matters to be taught by the pastor, so she is admirable in suggesting practices at the same time simple and beautiful, by which the ignorant and the

learned are easily made acquainted with the life and teaching of Jesus Christ. Only think of the sign of the cross, the Rosary, the Way of the Cross, the ceremonies of Holy Week! But we insist on it, Jesus Christ is the Shepherd, and the whole work of the visible pastor consists in preaching Jesus Christ to His people, in uniting them to His divine person. This good, visible pastor may well say to his people: "My little children, of whom I am in labor again until Christ be formed in you" (Gal. iv. 19).

There is a striking similarity between Jesus Christ and the priest in the manner of instructing their hearers. He who has been so fortunate as to visit the Holy Land cannot help but notice it at once. Our Lord spoke chiefly to fishermen, to husbandmen, to owners of or laborers in vineyards. He addressed Himself to the rich, He addressed Himself to the poor, to the afflicted. Now, all these classes, or nearly all of them, come to listen to the parish priest on Sundays. It is clear to us that sailors and fishermen are interested and edified when they hear their pastor relate to them that the apostles were fishermen, that Jesus Christ helped them in their work, that He commanded the winds and the sea. Many congregations are made up chiefly of husbandmen, of tillers of the soil.

You may perhaps have noticed with what wrapt attention they listened to their pastor when he read to them parables like the following :

“The same day Jesus going out of the house, sat by the sea-side.

“And great multitudes were gathered together unto Him, so that He went up into a boat and sat : and all the multitude stood on the shore.

“And He spoke to them many things in parables, saying : Behold, the sower went forth to sow.

“And while he soweth some fell by the wayside, and the birds of the air came and ate them up.

“And other some fell upon stony ground, where they had not much earth : and they sprung up immediately, because they had no deepness of earth ;

“And when the sun was up, they were scorched : and because they had not root, they withered away.

“And others fell among thorns : and the thorns grew up and choked them.

“And others fell upon good ground : and they brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold” (Matt. xiii. 1-8).

It is easy to imagine with what attention the

Jews listened to this parable. The Lord spoke from the boat on the lake; they stood on the shore near the highway; behind them, looking west, were the fields which they used to cultivate year after year, and the country was then, as it is now, very hilly. They listened with attention. They were charmed with the words that fell from His lips; and the apostles were as delighted as we are when they heard the Lord Jesus Christ give the following interpretation of the parable:

“He that soweth, soweth the word.

“And these are they by the wayside, where the word is sown, and as soon as they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts.

“And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy:

“And they have no root in themselves, but are only for a time: and then when tribulation and persecution arise for the word, they are presently scandalized.

“And others there are who are sown among thorns: these are they that hear the word,

“And the cares of the world and the deceitfulness of riches, and the lust after other things

entering in, choke the word, and it is made fruitless.

“And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred” (Mark iv. 14–20).

Among the multitudes which came to listen to the Saviour there were always some of His enemies, scribes, Pharisees, ancients of the people, who obstinately refused to believe in Him—nay, who had resolved to put Him to death. These, however, living in an agricultural country, knew all about vineyards and the manner of working them. The following parable was spoken by Our Lord a few days before His passion—that is, at a time when all should have considered Him as a divine messenger by reason of the miracles which He had performed :

“Hear ye another parable : There was a man an householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country.

“And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof.

“And the husbandmen, laying hands on his

servants, beat one, and killed another, and stoned another.

“Again he sent other servants more than the former : and they did to them in like manner.

“And last of all he sent to them his son, saying : They will reverence my son.

“But the husbandmen seeing the son, said among themselves : This is the heir, come, let us kill him, and we shall have his inheritance.

“And taking him they cast him forth out of the vineyard, and killed him.

“When therefore the lord of the vineyard shall come, what will he do to those husbandmen ?

“They say to him : He will bring those evil men to an evil end : and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

“Jesus saith to them : Have you never read in the Scriptures : The stone which the builders rejected, the same is become the head of the corner ? By the Lord this hath been done, and it is wonderful in our eyes :

“Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

“And whosoever shall fall on this stone, shall be broken : but on whomsoever it shall fall, it shall grind him to powder.

“And when the chief priests and Pharisees had heard His parables, they knew that He spoke of them.

“And seeking to lay hands on Him, they feared the multitudes : because they held Him as a prophet” (Matt. xxi. 33-46).

When the pastor instructs his people on Sundays, he sees before him the poor, those who weep and suffer, and he says to them in the language of his Master, “Blessed are the poor of spirit, for of such is the kingdom of heaven ;” “blessed are they that weep, for they shall be comforted.” To the widow who has lost her only son, to the sisters who weep over the death of their brother, He says, “*Weep not. Thy brother shall rise.*”

Sinners, nay, scandalous sinners, are generally found in parishes ; these the pastor terrifies by causing the words of Jesus Christ to sound in their ears, “Thou fool, this very night do they require thy soul of thee, and whose shall all these things be which thou hast prepared ?” “Depart from Me, ye cursed, into everlasting fire.” The pastor, like his Master, loves to speak to all of the mercy of God. “Come to me, all ye who labor and are heavily burdened, and I will comfort you.” “Learn of Me, because I am meek and humble of heart.” “There is joy in heaven upon one sinner doing penance.” The good

pastor points out to all the heart, the loving heart of Jesus Christ, who has loved men so much.

Oh, how much do they err who fancy that in the Catholic Church Jesus Christ is neglected, and the priest is looked to as the fountain of light and grace! No, not so; the Catholic pastor of souls is the ambassador of Christ, the voice of Christ; he preaches Christ and not himself, and his instructions are generally imparted within a church dedicated to the honor of his Master.

CHAPTER XVIII.

“I AM WITH YOU.”

How the Good Shepherd is with His Flock to the End of the World.

IN preceding chapters we saw that God wishes men to be guided by men; that one shepherd or ruler had been promised to mankind; that this shepherd is Our Lord Jesus Christ. He established a Church of which Peter was the head, and whose successors are the popes, who govern the whole Church chiefly through the bishops, as bishops govern parishes through local pastors. The doctrine of the Church, the sacraments which she administers, are the doctrine of Jesus Christ, the sacraments of Jesus Christ, having a divine efficacy because the Church is the work of Christ. The rulers of the Church are men, and not angels, because men are composed of soul and body, the senses of the body being the means of conveying instruction to the soul. On this account, Jesus Christ, the great Shepherd, remained visible in the world, teaching by word of mouth, openly instituting visible signs

by which grace is conveyed to our souls, working out miracles in order to prove His divine mission.

The children of the Church feel an immense comfort, knowing that the Redeemer continues to instruct them through the Church, and to sanctify their souls through sacraments which possess their power of giving grace by virtue of the merits of the Saviour. The Good Shepherd had openly announced that *He would not leave His apostles orphans*, that *He would come to them*, that *He would be with them all days until the consummation of the world*.

The holy Church will tell us how the Saviour realized His promise, and this she relates every day in the same words upon thousands of altars. The words are the words of the consecration at Mass:

“Jesus Christ, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up toward heaven, unto Thee, O God, His almighty Father, giving thanks to Thee, did bless, break, and give unto His disciples, saying: Take and eat ye all of this, for this is My body. In like manner, after supper, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed and gave to His disciples,

saying: Take and drink ye all of it, for this is the chalice of My blood of the new and eternal testament, the mystery of faith, which shall be shed for you and for many for the remission of sins. As often as you do these things, ye shall do them in remembrance of Me.”

By the words of the consecration, the bread is changed into the body of Jesus Christ, and the wine into His blood. The blood and the body are together present under the appearance of bread, and the body and the blood are present under the appearance of wine, because Jesus Christ is living. But there is here a semblance of immolation, if the words alone are attended to; and Jesus on the altar is in a state of death, although really living. This is the sacrifice, the *pure oblation* offered to the Trinity from the rising of the sun to its going down. Here is the Good-Shepherd applying to the souls of His lambs and sheep the merits of His passion and death.

He has realized His promise—*I am with you, I will come to you.* They who stood on Calvary when He hung on the cross saw His humanity only, but in the Eucharist the divinity is hid and the humanity also. But yet the Good Shepherd is there. Here He is the *meek and humble of heart*, here He is the all-powerful Creator.

The Good Shepherd must supply all the needs of each member of His flock. The children of God need offer to Him public worship, adoration, thanksgiving, prayer. Public worship was perfectly organized under the law of Moses, and the Lord Himself had prescribed the rites and ceremonies to be used in His temple. If the Christ had not prescribed the manner of worshipping God, He would have been, in this respect, inferior to the lawgiver of the Jews. But He instituted the sacrifice of the Mass, and here we have the Good Shepherd really present, interceding for us, adoring for us the Holy Trinity, returning thanks for us; and the worshipper around His altar prays, adores, begs pardon with Him. But he does more. This worshipper believes in the real presence, and his adoration, his prayers, his thanksgiving are offered to the Word Incarnate present on the altar. Devout Catholics alone can tell the delight, the comfort they experience at the foot of the altar during the sacrifice; and oh, how good to see a whole congregation retiring from the church after hearing Mass on Sundays! They enjoy peace and contentment; they have the peace of God which the *world cannot give*, for they have adored their Creator; they have returned Him thanks; they have prayed to Him through

Jesus Christ, and they return home resigned to work, to suffer, as the Lord will ordain, hoping to obtain life everlasting in the end through the goodness and merits of Him who loved them unto death, even unto the death of the cross.

The Good Shepherd is present among His flock not during Mass only, but He has His dwelling among us. He is in the tabernacle, inviting all to *come to Him*, to *pray that they may receive*. Through His immense condescension, each lamb, each sheep of the parish enjoys the same privilege which Joseph and Mary enjoyed at Nazareth. He is with them day and night, and as it was in the days of His mortal life, so it is now with His disciples. The widow who has lost her son, the father of the prodigal child, can come and weep before Him, and He who has power and compassion will dry their tears and bring home the stray ones. Let the sinner, let the pastor who grieves for the loss of souls, let all who sigh for the conversion of others, come before the tabernacle and say: *Spare, O Lord, spare Thy people; be not angry with us forever*. The voice of the Good Shepherd sounds now fully as sweet as it did eighteen hundred years ago, *Come to Me all*; and so the old, the sick, and the dying raise their hearts to Him and say:

"Faint and weary Thou hast sought me,
On the cross of suffering bought me,
Shall this grace be vainly brought me?"

"Thou the sinful Mary savest,
Thou the dying thief forgavest,
And to me a hope vouchsafest.

"With Thy favored sheep, oh place me,
Nor among the goats abase me,
But to Thy right hand upraise me."

Well is the doctrine of the real presence understood by Christians. As the Good Shepherd knows His sheep, so the lambs and the sheep know His infinite love toward them. They remember His poverty, His labors, His sufferings, His death for their souls, and they love to come and visit Him, to converse with Him, to pray to Him. Such is indeed the mutual love of Jesus Christ and of Christians that His altar is surrounded with adorers both day and night.

Jesus Christ, the Good Shepherd, who is our victim at Mass and the companion of our exile in the tabernacle, is also the food of our souls at the holy table. *Come, eat My bread, and drink the wine which I have mixed for you. Come and eat ye all of this. The bread which I will give is My flesh for the life of the world.*

Not as the manna which the Israelites ate in the desert, and they died. He that eats this bread shall live forever. I will raise him up in the last day. And so when the Christian departs this life, after receiving the holy viaticum, the Church burns incense around his body, as if it were the body of Jesus Christ Himself. What more could the Good Shepherd have done for His sheep?

“O Thou, Good Shepherd, very bread,
 Jesu, on us Thy mercy shed :
 Sweetly feed us,
 Gently lead us,
 Till of Thy fulness us Thou give,
 Safe in the land of those that live.

“Thou who canst all and all dost know,
 Thou who dost feed us here below,
 Grant us to share
 Thy banquet there,
 Coheirs and partners of Thy love,
 With the bl-st citizens above. Amen.”

—*From the hymn on Corpus Christi Day.*

“Thanks be to Thee, O good Jesus, our *eternal Shepherd*, who hast vouchsafed to feed us poor exiles with Thy precious body and blood, and to

invite us to the receiving of these mysteries with the very words of Thy own mouth, saying: ‘Come to me, all ye that labor and are burdened, and I will refresh you’” (Following of Christ, book iv., c. 1).

APPENDIX I.

DETAILED ACCOUNT OF THE MARTYRDOM
AND DEATH OF ST. PETER, SENT BY ST.
LINUS, HIS FIRST SUCCESSOR, TO THE
CHURCHES OF THE EAST.

AFTER teaching for a long time and in diverse ways the Gospel of salvation, working great miracles in the presence of the people; after fighting frequently against Simon the Magician and other heralds of the Antichrist, enduring, in the mean time, great sufferings, such as scourgings and imprisonments, the blessed Peter rejoiced exceedingly in the Lord, and returned thanks to Him with the brethren, seeing the multitudes which came to embrace the faith of God and of Our Lord Jesus Christ. Through constant application to prayer and preaching, as well as to the other duties of piety, and particularly to those of charity and chastity, he caused divine grace to enter the hearts of his hearers; he encouraged those who believed in Christ to live according to the rules of modesty and continence.

The words of the apostle inspired many noble and powerful ladies of all ages with great love for chastity—nay, the greater part of the Roman ladies resolved to preserve purity of heart and also of body as far as it would be in their power. But as the time drew near in which Peter's fidelity and sufferings were to be rewarded, the chief of the party of perdition made opposition to the progress of the Gospel. The antichrist Nero, who was incarnate iniquity, ordered him to be loaded with chains and cast into a horrible dungeon.

Here it was that he received the visit of four concubines of the prefect Agrippa, whose names were Agrippina, Eucharía, Euphemia, and Diona. When he had spoken to them of chastity, and put before their eyes the commandments of Our Lord Jesus Christ, they felt ashamed and aggrieved to see themselves tools of Agrippa's luxury. From that very moment, making an agreement among themselves, they consecrated themselves to chastity, and being strengthened by Our Lord Jesus Christ, they resolved not to yield to his adulterous desires in the future. Henceforth they would not even see his face. Their conduct very much grieved Agrippa. He caused them to be closely watched, and his men informed him that they went regularly to hear Peter's instruc-

tions. He caused them to be brought to him, and exclaimed in his anger, "I know where you come from. That disciple of Christ has taught you not to see me. But I know that neither his words nor his magic art could lessen the love you bear me." They however remained unmoved, as they had been made firm by the instructions of Peter.

The prefect then swore that he would cause them to be buried alive; that Peter would be made to suffer horrible tortures; that he would blot away his name forever from among men. But he could not bring them to yield to his impassioned desires. "We will rather," they said, "lose our life in the midst of torments than renounce Jesus Christ, to whom we have made a vow of chastity."

Agrippa, being principally angry against Peter, looked out for some plausible motive to procure his death. In the mean time, one of the ladies of the first nobility of Rome came to hear Peter. She was the wife of Albinus, one of the intimate friends of Cæsar. Her name was Xandippa, and she was accompanied by many other distinguished ladies. After hearing what St. Peter said concerning faith and chastity, she resolved to avoid carefully all that might be sinful. For this Albinus was much grieved and incensed against

the apostle, but neither threats nor caresses could make her change her resolution. Albinus was a friend of Agrippa, the prefect of Rome ; to him he disclosed the cause of his grief, and said that the preaching of Peter was the cause of it. He begged him, in the name of their friendship, to avenge his wrongs by punishing the apostle. He added that he would revenge himself if Agrippa refused him this favor. Agrippa answered that, owing to the teaching of that man, he himself had suffered similar, nay, much harder troubles.

Albinus, seeing that he could not persuade Xandippa to renounce the faith and study of the Gospel, concocted a plan with Agrippa to catch Peter as in a net, and make him suffer death as a magician. Xandippa, having become aware of the plot, sent a trusty messenger to St. Peter, telling him to flee from Rome. She, moreover, laid the plot of Albinus and Agrippa before Marcellus, son of the prefect Marcus, who, after rejecting the doctrine of Simon Magus, had always shown himself a faithful and courageous disciple of blessed Peter.

On the morrow some of the senators rose up in the midst of the session and said: "We draw your attention, noble patricians, to a doctrine which threatens to pervert the Eternal City. Peter dissolves marriages by teaching divorce ;

he separates our wives from us, and we know not what new, unheard-of doctrine he introduces among us."

By speaking thus, they provoked the others to rise against Peter, and cause him to be brought before the courts. Agrippa now rejoiced that he had a chance to wreak vengeance on the apostle. But Peter and the faithful were made aware of what had come to pass. Marcellus, therefore, and the brethren begged him to remove far away. The apostle said to them: "We must not, my brethren and children, flee from the occasion of suffering for Jesus Christ, since He voluntarily offered Himself to death for our salvation."

At these words Marcellus and the brethren burst into tears, and said: "Have pity on us, O father full of goodness, have compassion on the young and those who are yet novices in the faith; do not forsake them in the midst of the dangers of idolatry." To the prayers of Marcellus were joined the tears and supplications of the young men, of the poor, of the widows, of the aged and infirm. Peter, being so full of compassion that he could not refrain from tears when he saw any one weeping, yielded in the end to their entreaties. He said to them: "Let no one accompany me; I shall go out alone,

after disguising myself." On the next night, after celebrating the office, he bid adieu to the faithful, imparted his blessing to them, recommending them to God, and left Rome alone. While on the way the fetters used in binding him fell of themselves. Now, when he was going out of the city gate, he saw Christ coming to meet him; he adored Him, and said, "Whither art Thou going, O Lord?" The Christ answered, "I am going to Rome, to be there crucified anew." "Art Thou once more to be crucified?" St. Peter asked. "Yes," said Jesus Christ, "I shall be once more attached to the cross." "I am going back," said St. Peter, "and will follow Thee."

(At the place of this meeting a small chapel stands to-day, which is known by the name *Domine quō vadis.*)

The Saviour now ascended up into heaven. Peter shed tears of joy, and watched Him as long as he could. He now understood that by those words the Saviour made known to him the kind of death which he was to suffer. He therefore returned into the city full of joy, giving glory to God, and told his brethren that he had met the Lord, who had informed him that He was to be crucified anew in the person of His disciple.

When he had announced to them that he was

going to suffer death, they began to weep and lament, sobbing and saying, "Consider the state of your sheep, O good pastor! See how important it is that you should strengthen by your words those whose faith is yet so weak." "It is easy to the Lord," replied St. Peter, "to confirm the hearts of His servants without the help of my feeble words. Those whom He planted He will cause to attain a state of so great perfection that they will become able to plant. As to me, being a servant, I must accomplish the will of my Master. If, therefore, He will have me to remain longer in the flesh for love of you, I do not refuse it, and if He desires me to suffer for His name, and in this manner to receive me through sufferings, at this I feel most happy, filled with exceeding great joy."

While then by those and other like words he strove to comfort the souls of his brethren, there came Herod with four apparitors and ten other men, who laid hands on him. After snatching him from the midst of the faithful, they bound him with fetters and led him before Agrippa, the prefect of the city. On seeing him, Agrippa said: "Thou art very rash in deceiving the people, and in persuading wives to separate from their husbands. Thou hast dared to introduce the worship of I know not what Christ, and to

teach I know not what doctrine, opposed to the worship and sacred ceremonies of the Eternal City."

At this instant the face of the apostle became bright as the sun, and he addressed Agrippa as follows: "I know what thou art aiming at, O thou brand of treachery, lover of forbidden pleasures, inventor of the most atrocious tortures, thou persecutor of the innocent, and dwelling of Satan! Thou knowest nothing of the glory which I crave to obtain, and on this account thou statest that I strive to gain the confidence of men and of women." "Since thou knowest," said Agrippa, "that I am ignorant of that in which thou dost glory, make it known to me." Blessed Peter answered him: "I desire to have no other glory save the cross of my Lord Jesus Christ, whose servant I am." "Wilt thou, then," asked Agrippa, "be crucified as thy Master and God was crucified?" "I am unworthy," St. Peter replied, "to have the world witness my sufferings by being exposed to its view on the cross; but this I desire ardently, that I may imitate the passion of Christ; let my tortures be whatever thou wilt please to inflict on me." Agrippa, concealing his incontinence under the cloak of superstition, condemned the apostle to be crucified.

As soon as this news spread there was a con-

course of people; the streets and the squares could not contain the men of all ages and conditions who hastened to come; the rich and the poor, the widows, the orphans, the little and the great—all said aloud: "Why do they put Peter to death? What harm has he done the city? It is wrong to condemn one who is innocent. We should fear lest the Christ will avenge the death of so great a man, and that we all perish." They at the same time rose up against Agrippa, wishing to deliver Peter and to save his life. In Rome all was trouble and confusion.

At this juncture Peter stopped, and went up on an eminence, and bidding the people to be silent, he said to them: "Listen, Romans who believe in Jesus Christ and hope in Him, be you mindful of His patience, and let the memory of the prodigies which He wrought through me in your sight bring you comfort.

"Wait for His coming, when He will render to every one according to his works. That which you see me suffer now was revealed to me long ago by the Lord. Know you, then, that I am impatient to reach this last goal, when, being freed from the body, I shall go to meet the Lord. If your love for me is sincere, detain me not when I am going to God, do not hinder me from going immediately to Jesus Christ. Remain quiet, let

you rejoice at my immolation, that I myself may offer my sacrifice joyfully to the Lord; for God loves the cheerful giver."

The words of Peter could hardly calm down the sedition and prevent Agrippa from being torn to pieces, for the people wished to do away with this prefect, and it was in their power to do so; they only feared to aggrieve the apostle, who was following in the steps of his Master. An immense multitude followed the apostle and the apparitors toward a place named Naumachia, near the obelisk of Nero, on the mountain. A cross had been placed there. Peter, seeing the people, who wept and were ready to rise again, spoke as follows: "I beg of you, my brethren, hinder not my sacrifice. Seek not to injure Agrippa, keep no bitter resentment against him. The author of my temporal death is the devil, who by so doing abuses the permission which Almighty God has left to him. He is angry to see that my ministry has snatched away from him vessels of ignominy, which became vessels of continence, temples of Jesus Christ, tabernacles of honor and grace. Do you, my brethren and children, show yourselves obedient to my recommendations. . . . The time to offer my sacrifice has come. Be mindful of the signs, of the prodigies of the miraculous cross, which Christ through my ministry has

wrought under your eyes and in your favor. The bodily ailments of many have been cured for the sole purpose that the souls of all might be saved. Dead bodies have been brought back to life in order that dead souls might return to God. But why do they tarry, and not bring me to the cross? Adieu, my brethren; be patient, and observe what I have told you. I commend you to Jesus Christ."

The apostle then went on; and standing before the cross he said: "O cross, whose name is a hidden mystery! O unspeakable favor, for the name of the cross brings peace! O cross, which dost unite man with God! Thou which didst free him from the empire and yoke of Satan! O cross, which dost always through faith represent vividly to mankind the passion of the Saviour and their redemption! O cross, which dost every day offer to the faithful the flesh of the immaculate Lamb; which savest them efficaciously from the deadly poison of the old serpent; which ever extinguishest, in behalf of the believers, the flaming sword which hinders entrance into Paradise! O cross, which every day establishest peace between heaven and earth, and puttest before the eyes of the Eternal Father the death of the Mediator, who raised Himself from the dead to die no more, thou that wast so fortunately

destined to incessantly renew this great mystery, for the sake of thee I suffer violence ; now that the end of my corporal life has come, I will not cease to unveil the secret mystery which God has hid in thee, a mystery which I constantly published during my life. O you who believe in Jesus Christ, consider not as a cross that which here appears to your eyes ! And now especially I say to you all who hear me in this my last hour, Command your senses to be silent, raise your minds to heaven, think of the invisible, and you will understand that in Jesus Christ the work of salvation was accomplished through the cross. Return to the earth the body which thou hast received from it as a debt, O Peter, which thou must acquit through the ministry of those who have power to kill the body !” He afterward said to those who commanded the executioners, “ Why do you lose your time ? Apparitors, in whose hands I am, why do you delay ? Obey the order that you received ; strip me of this mortal vesture, that, being clad with immortality, I may enjoy the presence of the Lord.”

He then made another request ; to those who helped the executioners he said : “ I pray you, the instruments of my real salvation, to place me on the cross with my head downward. It is not proper that the servant be crucified like the

Master of the universe, who died for the salvation of men. I wish to glorify Him in my death. I pray that you grant me this favor, so that my eyes may continue to behold the mystery of the cross, and that my words may be more easily heard by those standing around me.” In consequence of this request the executioners turned up the cross, placing its straight part up and the arms downward.

As soon as he had been crucified, as he saw the people weeping, he began to comfort them by speaking to them of the mystery of the cross. Peter spoke as follows: “O great and deep mystery of the cross! O unspeakable and invincible bond of charity! Through the cross it was that God drew all things to Himself. This is the tree of life by which He has destroyed the empire of death. Through the fruit of this tree Thou hast opened my eyes, O Lord; open Thou also the eyes of all these, that they may behold the consolation of life eternal.”

At these words the Lord really opened the eyes of those who wept over the sufferings of Peter, and they saw angels holding crowns of roses and lilies, while Peter, standing on the top of a straight cross, received from Jesus Christ a book, wherein he read the words which he uttered. At this sight they began to rejoice, and so mani-

fested their delight that the infidels and the executioners were suddenly struck with stupor and fear.

At this Peter returned thanks to Our Lord Jesus Christ, saying : "Thou alone, O Lord, wert worthy to be crucified on the top of the cross, because Thou hast redeemed the whole world from sin ; I have desired to imitate Thee in Thy death also, but I had considered it a usurpation to be crucified in a standing position."

These things and many others did the blessed apostle speak to the people with a serene, joyful countenance, and then, raising his voice, he made the following prayer : "Those words of life, O Lord Jesus Christ, Thou hast made known to me ; Thou hast made known to me whatever I have said concerning this wood, this mysterious tree. For this I return thanks to Thee, O merciful King, with that voice which is heard in the midst of silence. This voice came not from earth, has nothing of earth ; it is not written in books, it impresses no one in a sensible manner. Lord Jesus Christ, Thou my King, my Master, I return Thee thanks with a mind which believes in Thee, which loves and embraces Thee, and with the interior voice which speaketh to Thee, whose accents, formed by an humble heart, are heard by Thee alone. My Lord and my God,

Thou art full of kindness and goodness. Thou art the author and finisher of our salvation, Thou art the object of my desires, my refreshment, my delights! To me Thou art all, and Thou art all for me! In Thee we live, we move, and we have our being. We must, therefore, consider Thee as standing for us in lieu of all blessings, that Thou mayest grant to us those which Thou hast promised—blessings which the eye of man has not seen, which his ears have not heard, which it was not given the heart of man to understand. Preserve those blessings for Thy servants, grant them to enter into possession of those precious advantages, for Thou art the eternal pastor and sovereign good; Thou art the true Son of God. Into Thy hands I remit, I commend the sheep Thou hast confided to my care. Do Thou make them enter the sheepfold. Do Thou preserve them, for Thou art the door, the fold, and the portal. Thou art their pasture, their eternal nourishment. To Thee be honor and glory with the Father and the Holy Ghost world without end.”

At this very moment, when the people had answered *Amen*, Peter gave up the ghost. He was about eighty years old, had governed the Church of Rome twenty-five years, and borne the

charge of head of Christendom for thirty-eight years, since the death of Christ.

Immediately after this Marcellus, son of Marcus, prefect of Rome, who had been converted by St. Peter, and had become one of his most fervent disciples, took down the body without consulting any one, and washed it with milk and wine of very good quality. He next pulverized aromatic gums, took fifteen hundred mina of aloes, myrrh, balsam, and various other aromatics, and carefully embalmed it. He also filled with honey of Attica the new sepulchre which he prepared, and having anointed the body with precious perfumes, deposited it in the sepulchre.

In this work he was helped by three holy men, who appeared immediately after the death of the blessed apostle. They said they had come from Jerusalem to visit the faithful of Rome. No one had seen them before, neither were they seen by any person after. They joined Marcellus; with him they carried the body of the apostle and placed it at the foot of a terebinth, near a place named Naumachia, which is also called Vatican. Now these men, who said they had come from Jerusalem, spoke to the people, and said, "You must rejoice and congratulate yourselves, for you have deserved to have great patrons. They are

the friends of Our Lord Jesus Christ. Know this also, that after the death of the apostles, the infamous Nero can no longer hold the reins of the empire.

The very next night, while Marcellus was watching at the tomb of the apostle and shedding tears of regret for his master, blessed Peter appeared to him. At his sight Marcellus was seized with fear, and rose to go to him. "Brother Marcellus," said Peter to him, "have you not heard the voice of the Lord, who said, 'Suffer the dead to bury the dead?'" "Beloved master, I have heard it." "Then you must not weep as if, being dead yourself, you had been burying one dead. You must rejoice as being living, and having honored Him who is the source of life and delight. Suffer the dead to bury the dead; as for you, as you have heard it from my mouth, go and proclaim the kingdom of God."

This was welcome news for all the brethren, when Marcellus told them these things, and henceforth, in every place, through the virtue of the sufferings of Peter, was the faith of the faithful confirmed by God the Father, in the name of Our Lord Jesus Christ, through the efficacy of the Holy Ghost's sanctifying grace.

When Nero learned of the death of blessed Peter, whom he had ordered to be imprisoned

but not to be put to death, he had Agrippa arrested, and deprived of his charge.

Nero now applied himself to persecute those whom he knew to be friends of Peter. The blessed apostle through revelation made this known to the faithful, and informed them of what they should do to escape the fury of that ferocious beast.

Nero himself saw in a vision St. Peter coming to him and commanding some one to scourge him, and saying to him, "Thou, wicked man, see that thou layest not thy hands on the servants of Our Lord Jesus Christ; this is not now in thy power."

Nero, being somewhat frightened by the apparition, remained quiet. As to the faithful of Rome, they rejoiced in the presence of the Lord, for blessed Peter appeared to them frequently, and comforted them by his words. They glorified together God the Father Almighty and the Lord Jesus Christ with the Holy Ghost. To Him be glory, power, and adoration, world without end. Amen.*

* Les Petits Bollandistes.

APPENDIX II.

THE RELICS OF ST. PETER IN THE CATHEDRAL OF BURLINGTON, VT.

IN order that the reader may better understand what we are about to say regarding the precious relics, it is well to preface that the Bishop of Burlington left New York February 4th, 1893, intending to be at Rome for the Episcopal Jubilee of Leo XIII. on February 19th, and afterward to go to Jerusalem to attend the Eucharistical Congress. Through the mercy of God he happily realized his intentions.

THE GREAT CHAIN IN BURLINGTON, VT.

During our stay at Rome we visited the Church of St. Peter ad Vincula (where the celebrated statue of Moses, by Michael Angelo, is to be seen). Here we examined attentively the chains with which St. Peter was bound, and we were much impressed at the sight of these hard and heavy instruments of torture.

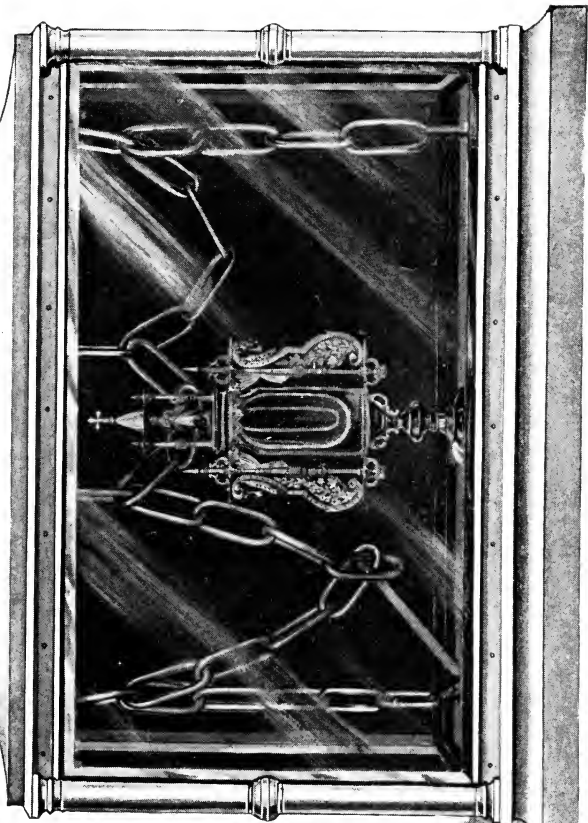
It at once occurred to us that a fac-simile of them would produce a like impression upon our people of America. We therefore applied to the Cardinal Protector of said church for the

privilege of procuring a fac-simile, full size, of these precious relics, stating that their presence in Burlington would be the means to promote devotion to the Holy See and confidence in the prayers of St. Peter.

Our request to the Cardinal was granted, and by his order the rector of St. Peter ad Vincula had a fac-simile made, full size, for us, and caused each of the links of our chain to touch the corresponding links of the original chain. We were told by the clergy of the said church that only four chains, full size, of this kind, exist outside of Rome, and that not one of them is in the United States.

On the eve of our departure for Jerusalem, we placed our chain on the tomb of St. Peter in Rome; on Mount Carmel in Syria we placed it on the altar of the Church of Our Lady; at Nazareth, on the altar of the Annunciation, built on the spot of the message of Gabriel to the Holy Virgin; in Jerusalem at Gethsemani, on the spot where Our Lord sweated blood; under the altar of the Scourgings in the Shrine of the Flagellation; finally, in the Church of the Holy Sepulchre, on the places of the crucifixion, of the planting of the cross, and on the Holy Sepulchre.

We might here quote many miraculous cures



Original Link and Facsimile of the Chain of St. Peter.

wrought by the contact of the chains of St. Peter, and many popes were wont to send to distinguished persons small keys of gold, containing parcels of the filings from the chains, as presents of immense value. Pope Gregory the Great, in sending these presents to persons whom he desired to honor, used to send with the gift the following letter: "We send you a key which has rested on the body of St. Peter, and in it there are parcels from his chains, so that the iron which encircled his neck may deliver your own from the weight of all sins."

All that we have written so far suffices to show that the chains of St. Peter deserve our veneration. Day after day, through the year, thousands upon thousands go to visit the chains of St. Peter in the Endoxian Basilica in Rome, and many spiritual favors on certain conditions are obtained by venerating them or fac-similes of the same. When devout Christians venerate the cross, they remember Him who suffered upon it for them. When we venerate the chains of St. Peter, we think of him who was loaded many months with them, who carried them joyfully to the very day of his death, offering his sufferings for the welfare of all. And again, if the shadow of our apostle cured the sick, if the apron and handkerchiefs brought from the body of St.

Paul cured diseases and cast out devils from the possessed (Acts xix. 12), how much more virtue must be in the chains empurpled with the blood of the apostle St. Peter, for the closer the contact with his limbs, the greater must be their efficacy when touched and venerated by the faithful. Jesus Christ does not forsake His Church, and He it is who, to demonstrate her divine origin and perpetuity, permits extraordinary cures and conversions to be wrought by the intercession of the saints; virtue comes from Him as it did 1900 years ago, during the days of His mortal life.

In examining our chain, one can easily detect the place where the links of the two chains were miraculously joined together. We notice the straight piece of iron, of which one end was inserted firmly in the column, and the other fixed to the ring which held the chains of the two apostles, and also the larger one, which was fastened around the neck of St. Peter, when they led him to death. Would to God that the inspection of these terrible instruments of torture inspired us with the devout sentiments of St. John Chrysostom! The great apostle of Constantinople spoke as follows of the chain of St. Paul, who, like St. Peter, was many times loaded with chains: "If they were to offer to me either

the whole heavens or that chain, I would choose the chain. I would rather be with Paul enchained in the dungeon than among the angels in heaven. O blessed fetters! O blessed hands which were made resplendent by this chain! If I were free from ecclesiastical cares and in the enjoyment of health and strength, I would not hesitate to undertake the journey for the sole purpose of visiting the chain and the dungeon wherein he carried it." Again, in another passage, St. Chrysostom exclaims: "If I had the choice to hear the voice of Paul coming down from heaven, or to hear him in the dungeon, I would prefer to hear him in the dungeon."

To increase veneration toward the chains of St. Peter in Burlington, we will inform the reader that on the eve of our departure from Rome we obtained indulgences which may be gained by venerating the precious relics we possess (see page 167).

THE LINK FROM THE CHAIN OF ST. PETER.

It was by accident, or rather through a kind intervention of Providence, that a few days before starting for Jerusalem, toward the end of April, we discovered that there were in the Church of St. Cecilia, in Rome, a few links of the chain of St. Peter, wherewith he had been bound in

the Mamertine Prison. No attention seemed to be paid to this fact, probably because of the more remarkable chain kept in the Basilica of the Chains of St. Peter.

We, however, became convinced that these links were of undoubted authenticity. What a blessing if we could obtain one of them, and carry it to Burlington ! But in this case we were plainly told by Cardinal Rampolla, protector of St. Cecilia's Church, that only on an order of the Pope could we obtain the coveted precious relic. We did not, however, lose courage, and on the eve of our departure from Rome to Jerusalem, having obtained an audience from His Holiness, we made bold to ask for one of the links. We remarked to Leo XIII. that the presence of such a relic in Burlington would be a means to instruct our people about the life and mission of St. Peter, and the authority of his successors. The Pope did not seem inclined to grant the request, but said that on our return from Jerusalem the decision would be given.

On the 4th of June, 1893, we were again in the presence of our august Pontiff, Leo XIII. His Holiness did not recognize us, but he remembered his promise, and when we mentioned the link he said : " Is it you ? *The decision is favorable. Tell the Cardinal Protector*

of St. Cecilia to detach one of the links, and give it to you with authentic letters." Those who love *the great shepherd of sheep* will easily imagine what our feelings were when we heard those blessed words! Glory be to God, we now possess in Burlington the great chain, a fac-simile, and the more, much more precious relic, a link of the original chain.

We can hardly refrain from tears when we think on this matter, for we see before our eyes the horrible, damp, dark dungeon at the foot of the Capitol. We see in spirit the pillar to which Peter and Paul were chained, by order of Nero, in this prison. The link which we possess is not a fac-simile, it has really come in contact with the emaciated body of Peter, and perhaps cut the flesh of his arms or feet to the very bone; and this torture lasted nine whole months! Oh, how valiant were the soldiers of Christ! But for the Church, for ourselves, it was that they suffered.

A precious shrine, or reliquary, has been made for the reception of the great chain and link, and they will be presented a few times in the year to the veneration of the faithful.

An indulgence of seven years, to be gained once in the day, is granted to those who, venerating either of the two relics, will devoutly say

five Paters and Aves, according to the intentions of the Holy Father, being sorry for their sins.

To those who, after confession and communion, will devoutly visit the cathedral church of Burlington on the first day of August, or on any of the seven following days, and then pray for some time according to the intention of the Holy Father, a plenary indulgence is granted.

A very rich monument, consisting of an altar surmounted with a reliquary, having been built in the Cathedral of Burlington, the solemn ceremony for the enshrining of the relics was appointed to be celebrated on August 5th, 1894.

TRANSLATION OF THE RELICS.

This great event occurred August 5th, 1894. In order to prepare his people for the great celebration, the Bishop of Burlington wrote as follows in his Lenten pastoral:

“It is known to you that during our stay at Rome last spring we obtained a fac-simile, full size, of the chain of St. Peter, kept in the Basilica of St. Peter of the Chains.

“In one of our audiences with our Holy Father, Pope Leo XIII., we had told him that our most ardent desire was to see our diocese of Burlington ever strongly united with and attached to the

See of St. Peter. We remarked to him that St. Peter was little known in the United States, and made bold to ask him to grant us one of the very links of the chain wherewith the prince of the apostles had been bound in the Mamertine Prison. To our great delight Leo XIII. granted our request, and said *it will cause the Pope to be known.*

“And now, dearly beloved children, since our diocese possesses these most precious relics of St. Peter, mentioned above, both you and your descendants after you must prove yourselves full of affection and fidelity to his chair.

“Now we say it before God : We would rather have our head severed from our body than to preside over a diocese, to preach to others, to administer to them the sacraments, if we knew not that we have been sent by a successor of him to whom Jesus Christ said : *To thee will I give the keys of the kingdom of heaven. Feed My lambs, feed My sheep. I have prayed for thee that thy faith may not fail.* But now we fulfil our duty as a bishop, and do it confidently, knowing in *whom we have believed*, and you obey our voice, you venerate us as a true representative of God, you receive the sacraments at our hands as from the hands of the Master Himself. Through our communion with the head of the Church, we are

no more *strangers and foreigners*, but *fellow-citizens with the saints and of the household of Christ, built upon the foundation of the apostles and prophets, the chief corner-stone being Jesus Christ Himself*. Being therefore of the family of Christ, governed and guided by the pastors and teachers whom He Himself has given us, let us walk honestly as in the day in a manner worthy of Him who has called us."

On June 29th the following pastoral letter was issued by the Bishop regarding the translation of the great relics :

"We are preparing for a celebration the object of which is to expose and venerate the great relics which we lately brought from Rome. St. Peter was cast into prison by Herod in Jerusalem. As we read in the twentieth chapter of the Acts, he was there bound with two chains, but was miraculously delivered by an angel. At Rome he was again imprisoned by Nero and detained in chains during nine months. Christians have always cherished the greatest respect and veneration for those precious relics. The greatest part of the chain of Rome and a few links of the chains of Jerusalem are now kept and venerated in Rome in the Basilica of St. Peter of the Chains. It has been our great privilege to receive from the hands of St. Peter's successor, Leo XIII., one of the

links of the chain wherewith the great apostle was bound in Rome.

“We also obtained a fac-simile, full size, of the chain which is venerated in the Church of St. Peter of the Chains.

“The Feast of St. Peter in Chains is set for the first day of August. We intend, however, to expose our relics on the fifth of August, when we expect to be honored by the presence of the Papal Delegate, Monsignor Satolli, and that of many other archbishops and bishops.

“An indulgence of seven years may be gained by saying five Our Fathers and five Hail Marys before either of the relics, and a plenary indulgence may be gained from the first of August until the eighth of the same month by those who after confession and communion will devoutly visit the Cathedral of Burlington and there pray for some time according to the intention of the Holy Father.

“In order to obtain the protection of St. Peter upon ourselves and future generations in the diocese, we recommend that we prepare ourselves by a novena for the celebration of the feast, on Sunday, August 5th. The novena may begin on the twenty-second day of July. We might say ten Our Fathers and ten Hail Marys, or the Litany of the Saints, and we, moreover, desire

that the preceding Saturday be observed as a fast day.

“We must here acknowledge that we were entirely unworthy to receive from the hands of the Holy Father a link of the chain which was probably empurpled with the blood of St. Peter. We must consider it as a pledge of the perpetual protection of the great apostle over the diocese of Burlington; but that protection will be in proportion to the fervor of our preparation for the celebration of the (feast) solemn veneration of the link and the chain. Let us pray especially for the preservation of the faith in our diocese, and for continual love and obedience toward the Holy See. Let each of us take St. Peter for his protector and pray to him, that through his intercession we may obtain a participation of his love for his Divine Master and of his sentiments of sorrow for past transgressions.

“We therefore desire that each congregation will show their appreciation of the favor by contributing toward the expense which the forthcoming celebration may necessitate.

“When Leo XIII. kindly gave to the Bishop of Burlington the precious link, he conferred on our diocese an honor which is not enjoyed by any other diocese in the United States. As each of our congregations has a share

in this honor, it is highly proper that each congregation will show its appreciation of the favor, and we therefore order that a collection be taken up in each church of the diocese of Burlington, as a contribution toward the shrine which is now being erected in our Cathedral to receive the precious relics. This collection is to be made on the third or fourth Sunday of July. Our great desire, however, is to see our diocesans prepare themselves by prayer for the great forthcoming celebration, so as to obtain on the diocese the protection of the great and glorious St. Peter. As the precious relics will be exposed for eight days in the Cathedral, beginning on August 1st till August 8th inclusively, we hope that our spiritual children will make it their duty to venerate them during those days, and endeavor to gain the indulgences annexed to that exercise."

ACCOUNT OF THE CELEBRATION ON AUGUST 5TH, 1894.

From the Burlington Free Press of August 6th, 1894.

THE solemn translation of the chains of St. Peter, apostle, took place at St. Mary's Cathedral in this city yesterday. Great audiences were present at both services. The occasion was of great importance to Vermont Catholics, and several of the foremost Catholic dignitaries in the United States participated.

Promptly at 10.15 A.M. there was a procession of the Most Reverend Archbishops, Right Reverend Bishops, Reverend Clergy and sanctuary boys, from the episcopal residence to the cathedral, delegates from the various societies and parishes forming a guard of honor through which the procession passed.

ARCHBISHOP CORRIGAN CELEBRATES MASS.

Most Reverend Archbishop Corrigan, of New York, celebrated Solemn Pontifical Mass, assisted by Rev. Thomas Lynch, V. G., Rev. Father Kerlidou, of Alburgh, acting as deacon, and Rev. Father Prevost, of Brandon, as sub-deacon. The deacons of honor were Very Rev. J. E. Barry, of Concord, N. H., Rev. Thomas Gaffney, of Rutland; Master of Ceremonies, Rev. M. Perron, of Montreal. Archbishop Corrigan wore a cope during the procession, and was vested with full pontificals during Mass.

After the reading of the gospel, Right Rev. D. Bradley, D.D., of Manchester, N. H., preached the following sermon :

BISHOP BRADLEY'S SERMON.

"My Beloved Brethren : We are here to-day at the invitation of your venerable and venerated Bishop for the purpose of participating in the ceremony of the enshrining of a most precious relic—no less precious a relic, indeed, than a link from the chain of St. Peter. What is meant by the 'chain of St. Peter' ? By the chain of St. Peter is meant, in this case, that chain with which the apostle was bound and held captive for the faith in that famous Roman dungeon called the Mamertine Prison. Your venerable Ordinary, during a recent visit to the Eternal City, with the gracious permission and kindly courtesy of the Supreme Pontiff, succeeded in securing for his diocese a link of this precious chain. In becoming the possessor of it, the esteemed prelate and his diocese have been favored as no individual or locality in this Western Hemisphere has hitherto been favored, inasmuch as no portion of the chain of St. Peter had previously found its way within the limits of this American continent.

"During the exercises of the solemn and public enshrining of this precious relic, we shall doubtless learn more of the details of St. Peter's imprisonment both in Jerusalem and in Rome, and of the miraculous manner in which the chains with which he was bound in these different and distant prisons were united when brought in contact with each other. You are favored in having among your treasures here a fac-simile of these chains in their united condition.

"A link from the chain of St. Peter, and it is found in this diocese of Burlington, in these United States of America, in this nineteenth century ! and the possession of it, base metal as it is, is valued beyond treasures of gold or silver, and precious and richly ornamented shrines are prepared for its reception. And this link of the chain of St. Peter could find itself here in no other way than by the permission, mediate or immediate, of one individual, and that one individual is Leo XIII., Pope. And who is Leo XIII. ? He is the last link

forged to that long chain of popes which extends itself over the ages until the first link is reached, and that first link is Peter, the first Pope, and that first link, Peter, was forged by the Master Forger, Jesus Christ. This link, then, of the chain with which the hands and feet of the first Pope were bound, is placed within our reach and touch by the gracious permission of the latest and now reigning Pope. Pleasing, striking, and truth-conveying coincidence, for not only of the material treasures of Peter is Leo the custodian, but above and beyond all things material is he the guardian and dispenser of the spiritual treasures committed to Peter.

“Now it will not be amiss to ask ourselves, Who is this Peter? St. Peter, we learn from Holy Writ, was a native of Bethsaida in Galilee, and in early life was by occupation a fisherman. He lived during the lifetime of our blessed Lord, and was one of His apostles. Now, as Peter’s prominence comes altogether from his association with Christ, and is of Christ’s gift and appointment, it will be well before proceeding farther to ask ourselves, Who is Christ? God the Son, the Second Person of the adorable Trinity, having united the human nature to His own divine nature, gives us the one Person whom we know as Jesus Christ. ‘In the beginning,’ says the sacred writer, ‘was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us.’ ‘Being in the form of God He took the form of a servant, being made in the likeness of man.’ Jesus Christ then is God and man. ‘It was the Son of God,’ says St. Augustine, ‘who became man.’ But why did He become man? He became man in order that men ‘might have life, and might have it more abundantly.’ And this life He gives to man by His death. ‘When we were enemies we were reconciled to God by the death of His Son Jesus Christ,’ He rubbing out the handwriting of the decree of sin that stood against us, fastening it to His cross. Christ then, true God and true man, is also the redeemer of all men—‘He gave Himself a redemption for all,’ says the Apostle.

“Having satisfied ourselves, therefore, as to who Christ is, let us repeat that Peter’s prominence, dignity, and prerogatives are of Christ’s giving and appointment, and bearing this in mind, we shall be able to estimate Peter’s dignity and privileges at their true value. Now let us trace for a moment the connection between the God-man, Jesus Christ, and the fisherman, Peter. At their first meeting, Christ, speaking as “one having power,” changes the name of Simon by which Peter had hitherto been known to that of Peter. ‘Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted Peter’—a name which betokened the work for which Peter was destined. Of old, in selecting Abraham for the high office of head of the chosen people, God said, Neither shall thy name be called any more Abram, but thou shalt be called Abraham, because I have made thee the father of many nations; so would Christ say to Peter, Thou shalt no longer be called Simon, but thou shalt be called Peter the rock, because I have made thee the foundation of My Church, the Pope, the father of my people. Peter, like unto the other eleven, who with him constituted the apostolic body, listening to the command of Christ, ‘Follow Me and I will make you fishers of men,’ left all things and followed Him. The apostles then having been chosen, the first among them, says the sacred writer, being ‘Simon, who is called Peter,’ Our Lord sends them forth to announce to the people that ‘the kingdom of God is at hand.’ After their return from the labors of their mission, He took them into a desert place apart, and, after He had prayed some time alone, addressing His apostles, he asked them, ‘Who do men say that I am?’ They replied, ‘Some say that Thou art Elias, others that Thou art John the Baptist, or one of the prophets.’ But He asked Peter, ‘Who do you say that I am?’ And Peter, rising up, replies from the depths of his ruggedly affectionate soul, ‘Thou art Christ, the Son of the living God.’ And Jesus answering, said, ‘Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed this to thee, but My Father who is in heaven.’ Having heard

from the lips of the chiefest of His apostles this explicit profession of faith in His divinity, and having announced that this truth was a revelation by God the Father to Peter, Our Lord deems it well to instruct His apostles regarding the plan which He proposes to adopt for the carrying on by application, until the end of time, the work of redemption commenced by Him—that is, He will determine upon the way by which the merits of redemption will continue to be applied to the souls of men after He Himself will have ceased to appear visibly among them. And the instrument which He proposes to use in perpetuating His work will be His Church. His divinity being thus confessed by His apostles, He now, in the plenitude of His power, tells them, and through them all future generations, of the character and office of this Church, which He intends to make His mouthpiece and representative among men. He also tells them what will be the privileges of the visible foundation and keystone of this visible Church ; and this He does when addressing Himself to Peter, who had just declared of Him, ‘Thou art Christ, the Son of God.’ He says : ‘Thou art Peter ; upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.’ God-like powers ! Yes, but the giver is God.

“But in order that man may be free from even a shadow of doubt where there is question of an unerring guide in the all-important matter of salvation, the Divine Founder of the Church, not satisfied with promising that the gates of hell shall not prevail against the superstructure, further promises that the foundation on which He will build this superstructure shall be immovable, that the powers of evil shall not prevail against it ; hence, addressing Peter, the already proclaimed foundation of His Church, He says : ‘Simon, Simon, behold Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not, and thou

being once converted, confirm thy brethren'—and, Peter, I am God, incapable, therefore, of deceiving, and capable of fulfilling My promises.

“When the days were near at hand when Our Lord was to cease to appear visibly among men, and, consequently, as the time was approaching when His vicar must begin to act, He solemnly and publicly confirms the promises already made to Peter. Having exacted from this apostle a thrice-repeated act of supreme love—‘Lord, Thou knowest all things ; Thou knowest that I love Thee,’ He said to him in solemnly emphatic tones : ‘Feed My lambs, feed My sheep’—that is, teach, rule, and govern the entire flock, both pastors and people. Pastors and people must turn to thee as My infallible vicar, for I have prayed for thee that thy faith fail thee not. Who, then, is this Peter, a link of whose prison-chain we are to enshrine this day ? He is manifestly another Christ, inasmuch as he is Christ’s duly appointed vicar.

“Peter, being fully satisfied of his selection as vicar of his Master, as also were his fellow-apostles and the disciples, immediately after Our Lord’s ascension into heaven enters upon the discharge of the duties of his high office. He directs that the vacancy in the apostolic college caused by the defection of Judas Iscariot should be filled. He is the first to announce to the representatives of the whole world, assembled in Jerusalem on the day of Pentecost, the doctrines of the New Law. It is to him that the people came on that Pentecost day, saying : ‘What shall we do, men and brethren ?’ The first Gentiles to enter into the fold of Christ are directed to come to him for guidance. ‘He will tell thee what thou must do,’ said the angel of the Lord. At the council of Jerusalem all disputing and dissension ceased after Peter had spoken. Then, as now, Peter had spoken, the case was finished.

“But this primacy of Peter was not given for the sole benefit of the apostolic age, when, indeed, it seemed to be little needed, but it must remain in the Church forever for the perpetual welfare of the Church. Until

the consummation of the world, the lambs and sheep will need a shepherd, hence the primacy is transmitted by divine institution to the bishops of Rome, who are Peter's successors. The Fathers from the earliest ages, and the general councils, especially those of Florence and the Vatican, declare that the Bishop of Rome, as the successor of Peter, is the Father and teacher of all Christians, to whom is given full power to feed, rule, and govern the universal Church. Indeed, as Peter entered upon the discharge of his duties as vicar of Christ immediately after the ascension of his Master, and as the other apostles and the faithful acknowledged Peter's jurisdiction, so, too, after Peter's death, his successors in the See of Rome entered at once upon the discharge of their duties as vicars of Christ, and as Peter's jurisdiction was acknowledged by the apostles and faithful, so the jurisdiction of the bishops of Rome has been acknowledged by pastors and people. This is exemplified in a very striking manner by the appeal of the Corinthians, in their dispute, to St. Clement, St. Peter's third successor, notwithstanding that St. John, the apostle, was then living, and much nearer to them than was St. Clement. Clement's decision was final, for the Corinthians knew, as we know, that 'where St. Peter is, there is the Church.' The supreme authority exercised by a Peter and a Clement has been exercised by their successors in the See of Rome through all the ages, and will continue to be exercised until time shall be no more. The right to this authority has been enshrined in golden phrases by the greatest minds of every age. 'I am in communion with your holiness,' says St. Jerome, writing to Pope St. Damasus, 'for I know that he who gathereth not with thee scattereth.' Says St. Augustine, speaking of the condemnation by the Holy See of the Pelagian heresy: 'Rome has spoken, the case is finished.' Leo IV. is saluted by the bishops of the Council of Chalcedon as 'head of the members,' and the bishops of the world to-day salute his namesake and successor, Leo XIII., as 'head of the members.' Who, then, again, speaking of this our own day, is Peter?

Peter, the vicar of Christ, is Leo XIII., and Leo XIII. is Peter, because as Peter's lawful successor, as Bishop of Rome, he feeds, guides, and rules the universal Church. And as in Peter's day men turned to him, saying, 'Teach us what we must do' to be saved; so, too, to-day, if the world would be saved, men must turn to Leo, Peter's successor, and say: 'What must we do to be saved?' And Leo alone can tell them what they must do, because Leo alone can speak to them with an unerring authority of that Christ, the Redeemer of the world, in whose name alone, of all names under heaven, men can find salvation.

"And personally, how striking is the resemblance between the first pope, Peter, and the latest, Pope Leo, whom God preserve for many years! As Peter was imprisoned for defending the doctrines of his Master, so is Leo. As the whole Church was united in prayer for Peter's release, so is the Church engaged in petitions to the throne of mercy for the release from bondage of Leo. As Peter from his place in the watchtower of Israel embraces in his vision and in his heart all the nations of the earth, so does Leo, as is strikingly shown in his recent magnificent encyclical to the rulers and the peoples of the world—an encyclical telling in every line of a heart overflowing with the ardent zeal of an apostle, the abiding strength of a father, and the deep affection of a mother. And from his place in the watchtower, the Supreme Pontiff sends to us to-day a very special message, for in giving a link of the chain of St. Peter to the venerable Bishop of Burlington, he added: 'This will cause the Pope to be known in the United States.' May God so grant, for where the Pope is truly known, there he is really loved and served! But, O great Pontiff! thou art known here—thou couldst not be unknown—and in no place in this broad earth has Leo XIII. more loyal, more devoted children than in the United States. And prostrate before the throne of the all-powerful God, we beg that thy precious life may be spared many years, and that He may send His angels to throw wide thy prison doors, as He sent them to break the chains and

open the prison gates for thy predecessor, the blessed Peter."

BISHOP DE GOESBRIAND'S ADDRESS.

At the end of the Pontifical Mass, Right Rev. L. De Goesbriand, D.D., Bishop of Burlington, spoke as follows:

"I have a request to address to you before we leave the cathedral this morning. Let us all say in our hearts, Glory to God our Creator, and peace on earth through Jesus Christ, the Saviour of the world.

"The presence in this building, around this altar, of so many prelates and lay people, reminds one most strikingly of Mount Sion in Jerusalem on the day of Pentecost.

"The Saviour had gone up to heaven, the apostles and many disciples had prepared themselves by prayer and seclusion to receive the Holy Ghost, who had been promised to them. On a sudden, ten days after the Ascension, a great sound, like that of a mighty wind, was heard, tongues of fire appeared resting upon all the disciples; they were filled with the Holy Ghost, who imparted to them the gift of speaking with various tongues. This event occurred on Mount Sion, on which Jerusalem was partly built, but the sound was heard and spread all over the city. At this a great multitude assembled around the building where the disciples were.

"Fifty days before this event the poor illiterate fisherman, to whom Christ had promised to give the keys of the kingdom of heaven, Peter, had denied his Master very near the same spot, but at that time he was not yet the vicar of Christ, for his Master was still on earth. But to-day Peter is another man; the time has come for him to feed the lambs and sheep.

"At the sight of the crowd, made up of people from every nation under the sun, Peter now comes forth; he raises his voice, and in explanation of the miraculous event he declares that Jesus, well known among them for the miracles which He performed, had been crucified by them, but that God had raised Him from the dead, of which fact they were the witnesses. At the voice of

Peter the hearers were filled with compunction, and three thousand of them were converted and baptized. Two thousand more were converted a few days after. Of the early Christians it was said that they had but one heart and one soul; that they persevered in the doctrine of the apostles. They were all in the communion of Peter, and so great was their charity that pagans were converted, saying, See how they love one another!

"Last year in the month of May I was in Jerusalem and I saw there a counterpart of the day of Pentecost. A great number of pilgrims had come there to celebrate a Eucharistic congress—that is, to manifest their belief in the real presence—in the very place where Jesus Christ instituted the holy sacrament. Among the pilgrims there were many bishops and priests, and the congress was presided over by a cardinal sent as legate, by Leo XIII. I was present when the representative of the Holy See made his entrance into the holy city, and it is difficult to describe with what respect and affection he was welcomed by the whole people. The greater part of whom were not Catholics. The Christians of the East in particular, who are not in communion with the Pope, acted as if tired of dissensions, and as if they wished to return to the centre of unity.

"This was, I say, a counterpart of the first day of Pentecost in the days of Peter, for we saw there a legate of the head of the Church, with the multitude of prelates, of clergy and people, all united under one head, all persevering in the doctrine of the apostle.

"But here we are in Vermont, separated from Jerusalem by thousands of miles; here we are living more than 1800 years after the days of St. Peter, and yet I say this is another Pentecost, and the Church is as visible here as it was on Mount Sion ten days after the ascension of Jesus Christ.

"Leo, our great father, is with us in spirit to-day, for the world knows he cherishes all the people of this, our dear country, and we have reason to think he is aware of what goes on in Burlington to-day.

"When I in my audacity told the Holy Father, about

one year ago, 'Most Holy Father, the Pope is not known in America; they know nothing about St. Peter and the office of his successors. If I had one of the links of the chain of St. Peter they would inquire into the life of the apostle, and the powers granted to him by the Saviour;' when the name America sounded in his ears he seemed to be startled and pensive, but he would not at once grant the request, but promised to decide shortly after. Leo did not forget the promise, and a few weeks after we heard from his lips the blessed words: 'The decision is favorable. Tell Cardinal Rampolla to detach one of the links and give it to you with the letters.' He adds: 'This will cause the Pope to be known.' Oh, for the heart of Leo XIII.! He reminds me of Him who said: 'Our heart is open to you, O Corinthians; our heart is enlarged, you are not straitened in us' (II. Cor.). The heart of Leo XIII. addresses itself to the princes and peoples of the world and invites all to enter the fold of the Good Shepherd, that all may serve God in the communion of the same faith, and that all men may love one another according to the precept and prayer of the Saviour.

"Again I repeat, this is another Pentecost. It is much to have the Pope with us in heart and spirit. But is it not true that Peter himself is in a very true sense present among us? The saints see light in the light of God; the saints hear our prayers, and the Almighty listens to their supplications in our behalf. The saints continue to take an interest in heaven in the work they had attended to on earth.

"O Peter, prince of the apostles, martyr of Christ, thou art not a stranger to us; thou art living in the bosom of God, but thou hast taken under thy special protection thy children of America, who venerate the precious memorials of thy suffering! We will kiss with love and gratitude the chain which reminds us of the one wherewith thou wert bound for nine months in the Mamertine Prison. With love and gratitude we will press to our lips that precious link which was probably empurpled by thy blood. Obtain for us the

grace of a great confidence in thy power, that we, who possess so great memorials of thy sufferings, may obtain abundant blessings, temporal and spiritual, through thy intercession.

"Thanks to you, Most Reverend and Right Reverend Prelates, who have come to Burlington to venerate the relics of St. Peter. Should not we, venerated prelates, leave this cathedral as the apostles did the mountain of Sion? Should we not continue, with renewed energy, to preach Jesus Christ and Him crucified? Should we not be ready to suffer for our people after the example of the great prisoner enchained in the Mamertine dungeon?"

"And you, my dear people, return thanks to God for the gift of the true faith. Be mindful of Him who died for you on the cross; be mindful of the chains of St. Peter; be mindful of the great prisoner of the Vatican, Leo XIII., who has suffered and continues to suffer much for you."

After Bishop De Goesbriand's remarks the procession returned to the episcopal residence in the same order as it came.

AFTERNOON SERVICES.

Between the hours of 3 and 4.30 the holy relics were offered to the veneration of the faithful, who were permitted to kiss them. Priests in surplice and stole presented the relics to be kissed by the people, kneeling at the altar rail.

At 5 P.M. the procession formed on Winooski Avenue and Cherry Street. It moved up Winooski Avenue to North, North to Champlain, Champlain to Cherry to the cathedral, where it was joined by the Most Reverend Celebrant, Most Rev. Archbishop Williams, carrying the reliquary containing the link, with the Most Reverend Archbishops, Right Reverend Bishops, Reverend Clergy and surpliced boys, between a guard of honor, to the centre door of the cathedral, thence to the sanctuary.

After entering the sanctuary the sacred relics were

placed in the case on the sacred altar by the Right Rev. Bishops De Goesbriand and Michaud.

This altar has been built especially to receive this sacred relic. The lower part is built of clouded Italian marble with beautiful markings, and on the front is a carving of the Lamb of God. The stone work is surmounted by the case for the relic. It is made of solid bronze, and covered with artistic spray-work in relief. The outside case is composed almost wholly of two large folding doors, opening a space about two and a half feet square. Within this case is the repository for the relics. This is made of heavy French crystal bevelled plate glass, the frame and base being of solid bronze.

On the left of the case in a recess is the following inscription in relief on burnished brass: "And I say unto thee that thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of heaven, Matt. xvi.; Feed My lambs. Feed My sheep, John xxi.; I have prayed for thee, that thy faith may not fail, Luke xxii. 32." The plates above the recess, running across the case, are supported by four Doric pillars on each side. The whole altar is beautifully ornamented, emblems and scroll-work abounding, and the furnishings being made with extreme taste. It was built by Benziger Bros. on the design of a Hungarian artist. After the clergy had taken their seats the Rev. William Doherty, S.J., of St. Mary's College, Montreal, P. Q., preached a sermon which was an argument for the existence and prosperity of the Roman Catholic Church. It was in substance as follows:

FATHER DOHERTY'S SERMON.

"*Most Rev. Archbishops, Bishops, Brethren, and Friends:* A day of benediction is ending here and now. This is a day to be remembered for long years in the annals of the diocese, a day distinguished by an imposing ceremonial, by the concourse of rulers of the holy Church, of pastors and of the faithful, to give expression to their faith and devotion to the chain which bound St.

Peter. The words of Peter's successor, the reigning Pontiff, are yet ringing in our ears wherein he has departed from custom and, raising his voice, is speaking to the princes and rulers of the world. He has asked them to look toward the centre of unity, to enter or return to the one true fold of which he is the divinely appointed pastor. Unity in the faith and unity in rule is the one theme of his appeal. There can be no doubt as to the necessity of unity in the truth. It is an axiom that truth is one. Flowing in all its spheres from the great fountain-head of all—God, who is one—truth is necessarily and essentially one. His appeal, therefore, has its foundation in our own rational instincts. The reign of unity is as manifest in the redemption as it is in the creation. He reads to little purpose the inspired gospel who fails to observe that the holy Saviour founded but one Church, to which all are to come under the direction of one shepherd. This is what He means when He speaks of one God, one faith, one baptism, one Lord and Father of all. So our Pontiff in these latter days lifts up his voice and holds forth to the world at large the opportunity to enter one Church, which will last until the consummation of the world. The Lord chose His apostles, and endowed one with an entirely new office, one to go on, with his successors, to the end of the world. He chose him to be the foundation, to bear through the ages the superstructure, that whosoever would could learn His divine lessons. He gave this one the keys to His dominion, made him the supreme pastor, endowed him, more than all others, with that supreme gift that he should lay down God's law and that his word should be infallible. Only a mind prejudiced against the truth can fail to recognize this divine appointment."

The preacher referred to the events of Constantine's time, with the great gathering of churchmen at Nicæa in Asia Minor, in the year 324, as a magnificent confirmation of the truth of this unity of rule, and said that if time permitted, the beneficent results of this centralization in the hands of one man might easily be traced.

Whatsoever belongs to the Church of God belongs also to the apostolic see. This explains the holding together of the Church. Without faith it is impossible to please God. Faith is a mark of intelligence—the grasping of an object on the word of another. Faith comes from on high, by divine legislation alone. What more could Our Lord do than to appoint one in His place? All disputes of theology may be settled by recognizing this one sovereign power. Three hundred years ago there arose a cry of some to make their own religion, with no living representative of God, although the Bible contains no authority for such action. As a result there are from two hundred and fifty to three hundred different bodies of Christians in the world, divided in their faith and acknowledging no authority except one book, and each one drawing its faith from that. Can it be possible that God finds pleasure in looking down on nearly three hundred discordant bodies? Let us all turn our eyes once more, and return to the fold. Who can tell what is in store for us? Who can put limits on the power of God? Possibly in our own time people, tired of discord and of rulers who weary them, will look to one representative Christ, who has been calling them to unity.

At the close of Father Doherty's sermon solemn benediction of the Blessed Sacrament was given by Most Rev. Archbishop Fabre, of Montreal.

After the benediction Rev. Thomas Lynch, V.G., read an act of consecration to St. Peter, and after the singing of the *Te Deum* the procession returned to the episcopal residence in the same manner and order as after the Pontifical Mass, bringing to a close the most solemn and imposing exercises ever held in the diocese of Burlington.

PRAYERS

recommended to be recited during a novena as a preparation for the Feast of St. Peter in Chains August 1st.

St. Peter, pray for us.

Ardent lover of Jesus Christ, pray for us.

Vicar of Jesus' Church on earth, pray for us.

Shepherd of the lambs and the sheep, pray for
us.

Model of penitents, pray for us.

Prisoner loaded with chains, pray for us.

V. We venerate thy chains, O Peter.

R. Which thou carriedst for love of us.

PRAYER.

God, who didst cause that the Blessed Peter, having been freed from his chains, should escape uninjured, free us, we pray Thee, from our chains of sin, and drive away from us all evils, through Our Lord, etc.

May holy Mary and all the saints plead for us with the Lord, that we ever continue in the faith of St. Peter.

O God, the pastor and ruler of all the faithful, look down, in Thy mercy, upon Thy servant Leo, whom Thou hast appointed to preside over Thy Church, and grant, we beseech Thee, that both by word and example he may edify all those who are under his charge, so that with the flock entrusted to him he may arrive at length unto life everlasting, through Our Lord Jesus Christ. Amen.

you got a book

with us



